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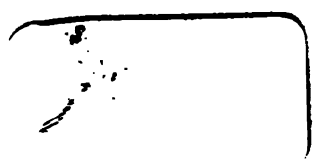

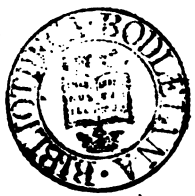
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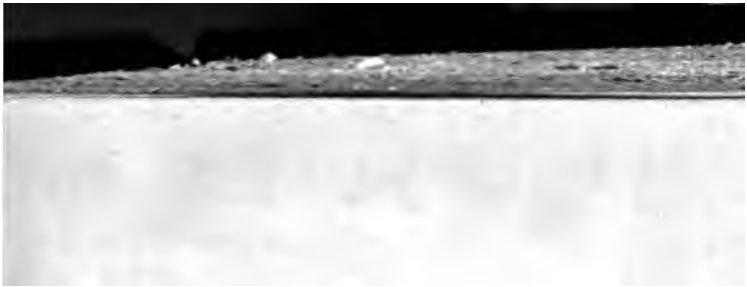


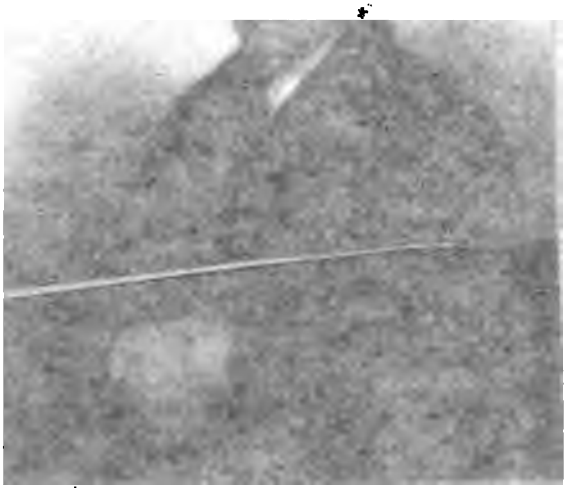
BODLEIANA

Still remember Prov 3: 6.

Your affect. Father

Josh. Entwisle

MEMOIR



MEMOIR

OF THE

REV. JOSEPH ENTWISLE,

FIFTY-FOUR YEARS A WESLEYAN MINISTER;

WITH COPIOUS

EXTRACTS FROM HIS JOURNALS AND CORRESPONDENCE, AND OCCASIONAL NOTICES OF CONTEMPORARY EVENTS IN THE HISTORY OF METHODISM.

BY HIS SON.

BRISTOL:
PRINTED AND SOLD FOR THE AUTHOR,
BY N. LOMAS, CASTLE STREET.
SOLD ALSO, BY JOHN MASON, 14, CITY ROAD, AND 66, PATERNOSTER ROW, LONDON.

1848.

[ENTERED AT STATIONERS' HALL.]

PREFACE.

METHODISM has been justly characterized as a revival of primitive Apostolical Christianity. The instruments by which it was effected were distinguished by great disinterestedness, fervent piety, and untiring zeal. It is important that those who have entered into their labours, should be accurately acquainted with the spirit and manner of life of the men whom God so greatly honoured as instruments of spiritual good, and that they should tread in their steps. The generation of ministers contemporary with Mr. WESLEY, and employed by him, has nearly passed away. The subject of this Memoir was one of their number,—one of the connecting links between the former and the present race of Wesleyan Ministers;—exhibiting in modern times a fair specimen of the simplicity, the gravity, the spirituality, and the holy fervour, by which the early Methodist Preachers were distinguished.

Simply to present his character and labours to view, leaving them to make their own impression, is the object of this unpretending volume. The writer could have wished that the task had been committed to abler hands; but he was not left at liberty to submit his father's papers to any other eye. Numerous engagements arising out of the superintendence of the circuits in which he has travelled since his father's death, have prevented the earlier execution of his design. Only short fragments of time,—and these often separated by long intervals,—could, consistently with the claims of his circuits, be devoted to the examination and transcription of his father's papers. This disadvantage, together with the circumstance that he is unpractised in authorship, must be pleaded as his apology for the many defects which, it is feared, the reader will discover.

As far as it has been practicable, the subject of the Memoir has been made his own biographer: and it is hoped, that the copious extracts from his journals and letters will interest and edify the widely extended circle of his surviving friends. Passing notices of contemporary events connected with the history of Methodism, will be found in various parts of the volume. These might easily have been multiplied, had the limits of the work permitted. The difficulty has been to select from a journal and correspondence so uniform in their excellence, and extending over a space of near fifty-eight years; and to compress into one small volume the history of so long a public life.

A just view of the character of one who shone quite as much in the privacy of the domestic circle, as in his more public sphere of ministerial labour and usefulness, could not be given, without many details which do not usually find their way into the memoirs of public men; but probably these may not be deemed the least useful parts of the work. The sum of human life is made up chiefly of such little incidents; and the exhibition of Christian principle in connection with these, may be instructive to the mass of readers.

To the candour of the Christian public, and to the blessing of God, the writer now commits these pages, though by no means insensible to their defects. If, however, through the Divine blessing, they may be the means of promoting among the ministers and people of the Wesleyan Connexion, (for whose use they are especially intended,) the spirit and practice by which our fathers were distinguished, the object of the biographer will be secured; and the great purpose will be furthered, to which his venerated parent devoted a long, laborious, consistent, and exemplary life.

WAKEFIELD,
Nov. 1, 1848.

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over himself—Visits Manchester—Centenary Meeting—Letter to J. Wood, Esq—Unable to attend the Leeds and Hull Meetings—State of mind—Birth-day—Frequent excursions—Enjoyment of home—Liverpool Conference—Mrs. Hill—Sabbath Services—His son appointed to the Tadcaster Circuit—Return from Conference—Happy state of mind—Rev. James Buckley's death—His son arrives—Centenary Celebration—Revision of MSS.—The locality associated with profitable recollections—Mr. Kay, of Marston—Labours—Decline of strength—Mrs. W. Entwisle married—Seventy-fourth birth-day—Excursions—Feelings excited by the approach of Conference—Held at Newcastle-upon-Tyne—Visits Stockton—Seaton—Plan for the improvement of his time—Removes to Mrs. Dalby's—Influenza—Cheerful submission—Dizziness—Agitation about the Gown—Visits the Rev. Jos. Taylor—Associations—Last birth-day—Visits Lincolnshire—Strange sensations in his chest—Filled with comfort, even in sleep—Mental feebleness—Death of Mrs. Agar—Funeral Sermon—His left side affected—Preaches the next Sabbath—Letter to Mrs. Taylor—Gloomy prospect of being a helpless paralytic—Resignation—Death of Mr. W. Dawson—Attends the Manchester Conference—At the residence of G. R. Chappell, Esq.—Hears the Rev. R. Reece and the Rev. Dr. Newton—"Delightful thing to be an old man"—Took his final leave of Manchester—Visits Scarborough—Appearance of vigour—Himself conscious of decay—Missionary Meetings in the Pontefract Circuit—Conversation on death—Took cold at Glass-Houghton—Chest affected—Resignation—Last words in his Journal—Preaches at Tadcaster—Visits Thorner—Last Sermon—Returns home apparently better—Sudden death—Expected by him—Preparations—Spoken of as desirable—Last letter to Mr. Moore—Funeral—Rev. Dr. Newton preaches the Funeral Sermon—Inscription on the Tomb-stone—Character—Conclusion . . . . . p. 534

MEMOIR

OF THE

REV. JOSEPH ENTWISLE, SEN.

CHAPTER I.

FROM HIS BIRTH TO THE TIME OF HIS CONVERSION TO GOD. 1767—1781.

My honoured father, the Rev. Joseph Entwisle, sen., was born in Manchester on the 15th of April, 1767. His father, William Entwisle, whose ancestors for several generations had been Nonconformists, was a native of Ringley, near Bolton, in Lancashire; he was a robust, good-looking, sensible man. His mother, whose maiden name was Ellen Makin, was a woman of considerable beauty, below the middle size, remarkably quick and active, systematic and orderly in her habits, and uncommonly neat and clean in her person, attire, and habitation. Her father, being a high Church man, with strong prejudices against Dissent, for some time resolutely opposed the marriage of his daughter to a Presbyterian; he was, however, at length prevailed upon to give a reluctant consent to their union.

Their circumstances, though not affluent, were comfortable: *he* was a thorough man of business, and held a good situation; *she* was industrious, and clever in the management of her household affairs; so that they were enabled to make comfortable provision for their family, and to bring them up with respectability and credit.

They had nine children. Three daughters and one son died in infancy. Five sons grew up to manhood,

of whom my father was the eldest but one. He appeared to inherit the good qualities of both his parents; his person being comely, his countenance open and benevolent, his apprehension quick, his mind vigorous and active, and his disposition amiable.

Both he and his brothers were educated at the Free School connected with the old Presbyterian Chapel, in Chapel Walks, Manchester. His quickness of apprehension and diligent application soon rendered him a favourite with his master, under whose care he received a plain English education.

His parents, from the time of their marriage, had regularly attended the Presbyterian Chapel just mentioned: they were strict in their observance of the Sabbath, regularly conducted their family to chapel morning and afternoon, and improved the intervals of public worship at home; especially the Sunday evenings, when their children were usually employed in reading the Holy Scriptures. Yet, although in these respects, they were conscientious and exemplary; and although the father's ancestors had been Nonconformists for more than a century, and some of them eminent for piety,—neither of his parents had at this time any knowledge of experimental religion. This will excite but little surprise when it is added, that *the Gospel* was not preached in the chapel which they attended. One of the ministers, the Rev. Dr. Barnes, who was an estimable man and a popular preacher, was remarkably cautious as to any full declaration of his sentiments; but at this period he was generally considered to be a moderate Arian: the other was reputed to be a Socinian. Their discourses, however, were seldom doctrinal; their general character was that of elegantly written moral essays. Afterwards, other ministers succeeded, who preached openly against those important truths which are essentially connected with vital and experimental religion.

Referring to this period of his life, Mr. Entwisle observes:—"Here I must express deep regret that the descendants of the good old Puritans should have so degenerated in doctrine and experimental and practical godliness. The first minister of that congregation was the Rev. Henry Newcome, an eminently gifted and pious man, who died in 1695. Then, I think, a Mr.

Chorlton, of whom the Rev. Matthew Henry speaks in high terms. And this celebrated commentator himself, who, when settled at Chester, frequently itinerated through Lancashire and Cheshire, often preached there. Ah! what a change!"

He mentions, however, some of his relatives who retained the piety by which their forefathers had been distinguished. "When a little boy," he says, "I was on a visit to some relations who resided near Bury, in Lancashire. They were Presbyterians; very aged persons; and from their manner of life and family prayers, which at the time made a deep impression on my mind, I am persuaded they were experimental Christians. Indeed after I began to preach, Mr. Mason of Bury, one of their sons, told me, that his mother *walked in the light of God's countenance forty years* before she departed this life."

Notwithstanding the unfavourable circumstances in which my father was placed, sitting as he did under a ministry in which all that was vital and saving in the Gospel, was kept out of sight, and trained by parents who were strangers to experimental religion, his youthful mind was often under the gracious influence of the Holy Spirit. "Often," says he, "was my heart affected and drawn out after God in the public service of the chapel, especially while engaged in singing Dr. Watts's Psalms,—at that time in use; but afterwards, as I have been informed, discarded in favour of a hymn book more in accordance with the views of the minister and congregation. When very young, not more than nine or ten years of age, my mind was frequently under a divine influence; sometimes unhappy, and at other times drawn by the cords of love. Had I sat under a Gospel ministry, and been favoured with intercourse with experimental Christians, I am persuaded that at that early period of my life, I should have embraced the truth as it is in Jesus. Blessed be the Lord, whose providence and grace brought me by a way which I knew not to the knowledge and enjoyment of himself."

But little is known of Mr. Entwisle's history during the period of early childhood. One circumstance he has often been heard to mention, which occurred when he was quite a child, and which had considerable influence

upon his after life. His grandfather, who appears to have been an excellent man, when dying, called his little grandson to his bed-side, and said, "Joseph, keep company chiefly with *aged* people." Child as he was, the dying charge made a lasting impression upon his mind; it led him to associate when he could, with those who were older and wiser than himself, and doubtless contributed to that marked *respect for the aged*, which distinguished his character to the very close of life.

One or two other facts which he often mentioned to his family and friends with expressions of gratitude to God for the merciful interpositions of his providence, are recorded in a memorandum book, bearing the significant and appropriate title of "PROVIDENTIAL MEMORIALS." The first of these "Memorials" records a merciful preservation from injury by an explosion of gunpowder in his hand, on the 5th of November, 1774.

"At this time, being seven years of age, I and some other boys were amusing ourselves with gunpowder. I had tied a *considerable quantity* in a paper *very tight*, in order that it might make the greater explosion. Having set fire to the paper, I laid it upon the ground, waiting for its going off. But as it did not seem to get forward according to my expectation, I took it up in my hands, and began to blow the paper. While I was doing this, it went off in my face, and very much singed the hair of my eye-brows and eyelids; but I received no other injury. What abundant cause I have to bless God that I did not entirely lose my sight! Insignificant as this circumstance appeared to me at the time, I now see and acknowledge the kind interposition of providence in my favour."

"Second Memorial, 1777.—When about ten years of age, I narrowly escaped drowning on two occasions;—once in the river Irwell, and once in the Duke of Bridgewater's Canal. One of these times I was in imminent danger. I had one day bathed in the Irwell, which runs through Manchester, when the river was quite low. A few days after, I went again when the river was much higher; and without considering its increased depth, leaped in at the same place. It was too deep for me: and as I could not then swim, I must certainly have been drowned, had not some young men who were by

the river side, come in and brought me out. 'Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits!' How great was the care which God at this time exercised over me! Had I been drowned, I should certainly have perished for ever; for I was then sinning against much light, young as I was."

Of another merciful deliverance about the same period, which he often mentioned in terms of the liveliest gratitude, the following memorandum is found, written not long before his death.

"At the bottom of Byrom street, near the Old Quay, Manchester, was a gentleman's house, having in front two flights of steps: at the bottom of one of these flights was an iron gate with sharp spikes at the top. One of my favourite amusements was to run up the steps on one side, and down the other, not considering the annoyance to the inmates of the house. On one of these occasions, being pursued by the master of the house, who was justly displeased with the intrusion, and finding the iron gate at the bottom locked, I attempted to leap over it; but the gate being high, my toes caught the sharp-pointed irons, and I fell head foremost. I was stunned with the fall, and a deep wound was made in my forehead, the marks of which remain to this day, though it must have been sixty-four years ago. I might have been killed on the spot. The same gate remained in August last, (1841.) Whenever on my visits to Manchester, I pass that gate, I lift up my heart in gratitude to my gracious preserver.

> "When in the slippery paths of youth,
> With heedless steps I ran,
> Thine arm unseen conveyed me safe,
> And led me up to man."

He records also, with considerable minuteness of detail, another circumstance which will perhaps excite the surprise of some, who having known him only in the maturity of his Christian character, and admired its uniform excellency, have been disposed to attribute much to *nature*, for which he felt and acknowledged himself to be wholly indebted to *grace*.

"In the year 1779, being then only twelve years of age, I had a great desire *to go to sea*. It was occasioned

principally by reading the newspaper accounts of the success of our privateers in taking French merchant ships. Notwithstanding the kindness of my parents, and the comfortable situation I had at home, with a good prospect of living with credit in the world, *I resolved to be a sailor*. With this view I applied to a gentleman in Manchester, who had a share in a privateer, and offered myself to his service. He told me, if I would bring my father with me, he would take me; otherwise he would not. So that design was blasted.

"Still my desire to go to sea was unabated, and in July, 1780, I set off with two other boys for Liverpool, on a Sunday morning. Having walked upwards of twenty miles, we took up our lodging in a barn. My mind was greatly agitated; for I durst not think of sleeping without prayer; and I saw that my prayers would be an abomination to God while I lived in sin. In that perplexed state of mind I fell asleep. We arose about four o'clock in the morning. One of my companions resolved to return home. I and the other persisted in our resolution to go forward. So we parted. After we had proceeded some miles we overtook two men, who travelled about the country selling lace, &c. They inquired where we were going, and we readily informed them. They seemed much pleased, and wished us to keep them company. They informed us that they could find us a good ship; told us many fine stories, and treated us with meat and drink. When we came within a few miles of Liverpool, the men would not venture any further, being informed that the *press was very hot* in the town. So we left them and went forward. However, one of them soon came running after us; and I being the youngest, he took me back with him, saying he would take me to my mother. I lodged with them that night at a public house near Prescot, a little market town about eight miles from Liverpool; and they treated me with much kindness. The next morning, they left me some hours at the public house, while they went to Prescot. At last I thought of going away; but the landlady hindered me, saying, the men had not paid for their lodging, meat, &c., that they were gone away, and she supposed I was to follow them. But, she said, *she would keep me*. I protested with tears, that I knew nothing of

them, nor ever saw them in my life till the day before. All I could say amounted to nothing. She thought,—as she well might from circumstances,—that I was one well instructed in the art of deceiving. So I was kept prisoner. At length, however, they came, and I was set at liberty. I suppose they had been seeking for an opportunity to dispose of me to some master of a ship. When they came back, they fell out with the mistress of the house, and went away towards Warrington, where a fair was to be held in a few days. In the way, they gave me meat, drink, and money. Their intention, I believe, was to take me to Warrington, and there to make a bargain for me with some who were seeking hands for the privateers at the fair. But, providentially, before we reached Warrington, my mother, who was coming in the coach in search of me, took me out of their hands, and carried me home that night.

"I often reflect upon this part of my life with gratitude. Every part of the conduct of the men above mentioned, so far as I can now recollect it, confirms me in the opinion that they designed something bad. How shall I sufficiently praise my God for making even the *evil designs* of these men the means of my preservation. Had they not stopped me, I certainly should have gone forward to Liverpool. The time when they returned to Prescot, the manner in which they were detained there, and every other apparently accidental circumstance contributed to promote my preservation. Such evident proofs of the interposition of Divine Providence in my favour, ought to make me unfeignedly thankful. Bless the Lord, O my soul, who has in this particular delivered my soul from death, my eyes from tears, and my feet from falling.

"In the beginning of January, 1781, I set off again for Liverpool, *determined to be a sailor*. Soon after I started, my dear mother, having obtained some knowledge of it, followed me on horseback, accompanied by my eldest brother, James. They overtook me just before I entered Warrington, and brought me safe home that night. Had they been five minutes later, it is probable they never would have found me, as I intended to engage myself with the officers of a privateer, who were seeking hands at Warrington.

"In this affair, I see cause, 1. To humble myself before God on account of my wickedness. I sinned against him and against my parents. I did this too, while my own conscience upbraided and condemned me; for at that time I was continually followed with convictions. 2. To bless God for preserving me. How dreadful might have been the consequences, had I gone to sea! I might have lost my limbs, my life, my soul! I will praise the Lord while I have breath or being. 3. I ought to have an entire confidence in Him for the future. I will, through grace, trust in the Lord for ever: for in the Lord Jehovah is everlasting strength.

"After this, I was so affected and melted with seeing the distress of my dear mother and friends, that I resolved I never would put them to any more pain in that way; which, blessed be God, has been the case. When I review these follies of my life, and consider how seasonably the providence of God interposed in my favour, I am lost in wonder, love, and praise. May all my future life display his glory!

From this time he gave up all thoughts of going to sea, and resolved to settle and apply himself to business.

The following month, February, 1781, much to his satisfaction, he was bound apprentice for seven years to Mr. G. W. In this situation he enjoyed great advantages for acquiring a thorough knowledge of the business, by which his attention began to be engrossed, in the hope that "*sometime* he should make a figure in the world." In a few months Mr. G. W.'s business became exceedingly depressed; and, being a worldly minded man, of careful and saving habits, he began to fear that not having sufficient employment for his apprentice, he should lose by him.

About this time, Messrs. Charles Wood and Phillips wanted a lad about his age to assist Mr. John Taylor, who had the management of their large manufactory. Being recommended to them by a kind friend, he went, with Mr. G. W.'s leave, a few weeks on trial; after which, as all parties were agreed, he was turned over from Mr. G. W. to Messrs. C. Wood & Co. for the term of years and on the conditions mentioned in his indentures.

Trivial as these circumstances may appear, they were

important in their influence upon his future character and conduct. Mr. Charles Wood was a member of the *Methodist Society*, and met in Mr. Richard Barlow's class; and Mr. John Taylor, whose assistant my father now became, sincerely loved and served God. He was a class-leader among the Methodists, and an honour to the society. My father's employment was such, that a great part of his time was spent in company with Mr. Taylor, whose spirit and conversation were most beneficial in their influence; and when not with him, he worked alone, which gave him an opportunity for serious reflection.

A short time before his removal to Mr. Wood's, having heard from some of his young acquaintance a strange account of the people called Methodists,—a people of whom he had had no previous knowledge,—he was induced by curiosity to go and hear some of their preachers in the old chapel, Birchin lane, Manchester. The first whom he heard was the Rev. John Valton, a man of eminent piety and usefulness. The apostolic appearance of the preacher, together with his devout and solemn manner, arrested his attention, and the sermon made a deep impression on his mind. The subject was singularly applicable to his own case:—"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." Gen. xii. 1. He was particularly struck with the fixed and serious attention of the congregation during the sermon, and with their general and fervent responses during the prayer: he had never witnessed any thing like it before. The whole service impressed him favourably with respect to Methodism; and his providential introduction into the service of Mr. Wood, and to an acquaintance with Mr. Taylor, just at this critical juncture, had the effect of deepening this impression.

"On a review of this period of my life," he writes, "I cannot but greatly admire the wisdom and kindness of Providence. Every change *appeared* accidental; yet they were all ordered of the Lord. Every circumstance appears to me *now* to have been adjusted with the utmost wisdom, and adapted to promote the end which God had in view; viz. to wean me from the world and its vain pursuits, and to bring me to the knowledge of himself.

Truly the Lord has brought me by a way which I knew not; He has made darkness light before me, and crooked things straight. It was an occasion of great pain to my mind, when Mr. G. W.'s unaccountable fear of not having sufficient employment for me, had the effect upon him which it had. Little did I think that the Lord, by *that very way*, was accomplishing his gracious design of bringing me to himself. He hath done all things well. Well does the poet say,

> 'Leave to his sovereign sway,
> To choose and to command;
> So shalt thou wond'ring own his way,
> How wise, how strong his hand.'

O my God! I would in every future period of my life, trust in thee with all my heart, and not lean to my own understanding, In all my ways may I acknowledge thee, and do thou direct my paths."

He now became a regular hearer of the Methodist preachers, partly out of respect to Mr. Taylor, and partly as the result of the favourable impression on his mind produced by the first religious services among them which he had attended, His views of evangelical truth at this time were very indistinct; but the Lord was pleased gradually to enlighten his mind by his Holy Spirit, through the instrumentality of the truly scriptural ministry under which he now sat. He became seriously concerned about his personal salvation; and being satisfied that among the despised Methodists he should hear the genuine gospel of Christ, and enjoy peculiar advantages for getting and doing good, he united himself with the Society, and began to meet in class, when about fourteen years of age. This step was followed by the happiest results. He soon became deeply convinced of sin, and truly penitent; and, being instructed in the scriptural way of salvation "by grace through faith," he earnestly sought the pardoning mercy of God. While anxiously seeking this blessing, a pious young man said to him, as they were walking together along Moseley street, in their way to the chapel, "Joseph, I will read you a hymn which those of us sing *who know our sins forgiven*." He then opened his hymn-book, and read that beautiful hymn on adoption, beginning,

> "My God, I am thine, What a comfort divine,
> What a blessing to know that my Jesus is mine." &c.

He was much struck with it, not having heard or read it before; and expressed an ardent desire to be enabled to adopt its language as descriptive of his own experience. He was much encouraged by the assurance given him by his pious friend, who himself lived in the personal enjoyment of this blessing, that *he* might *soon* attain it, and be enabled from happy experience to sing the hymn with him.

Not long after this conversation, while Mr. Morris* was praying in the old chapel, Birchin lane, he was enabled to believe on the Lord Jesus Christ with his heart unto righteousness, and was filled with peace and joy through believing. He could now apply to himself as descriptive of his own experience, the words of the Apostle, Rom. v. 1, "Being justified by faith, we have peace with God, through our Lord Jesus Christ:" and Rom. viii. 15—17, "For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of Adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ," &c. And he was able to sing with joy unspeakable the beautiful hymn on adoption already referred to, and which being associated in his mind with deeply interesting recollections, became a *favourite* hymn with him to the day of his death.

* This Mr. Morris was the *John Morris*, of whom a singular account is given in the Methodist Magazine for the year 1795, page 18. He was in many respects a remarkable man. Having been brought in an extraordinary manner out of the darkness and mental bondage of Popery, into evangelical light and liberty, he became zealous for God, and was made an instrument of much good to many souls.

CHAPTER II.

FROM HIS CONVERSION TO THE COMMENCEMENT OF HIS ITINERANCY AS A WESLEYAN MINISTER. 1781—1787.

BEING now "born of the Spirit," and made a happy partaker of the Divine nature, he was deeply concerned to "stand fast in the liberty wherewith Christ had made him free," and earnestly desirous to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." He was not unmindful of the natural instability of youth; and perceiving the danger to which he was exposed by the circumstance, that he was the *only* member of the family who was acquainted with experimental religion, he resolved as his only safety, "not to rest upon the mere surface of religion, but to drink deeply into its spirit:"—a course which from personal experience of its advantage, he was accustomed in after life strongly to recommend to all young converts.

In order to this, he conscientiously availed himself of all the means of grace within his reach, and diligently redeemed the time, improving every leisure moment in reading such books as were calculated to store his mind with saving and useful knowledge. His hours of business at this time were early, and he was much engaged; yet he found leisure for improvement. He generally rose at four o'clock in the morning, both in summer and winter. At six, he was expected to be at Mr. Wood's warehouse, which was a mile distant from his father's house. The interval was spent in reading, meditation, and prayer, or in attendance at the five o'clock public services, which were frequent in those days. It was a great advantage that from his first outset in the divine life, he had access to a tolerably good library, belonging to the Methodist Society, which was kept in one of the rooms in the Preacher's house at Oldham street: of this he made a diligent use.

He also, agreeably to his grandfather's dying charge, sought acquaintance and cultivated friendship chiefly with those who were *older*, wiser, and better than himself, as one of the best preservatives against the evils incident to youth. He had, however, a few youthful friends: these were all pious. Robert Lomas, Thomas Simmonite, William Shelmerdine, and James Jackson, were among the most intimate of these; the first three of whom, like himself, afterwards became Wesleyan Ministers. These young men frequently met for purposes of intellectual and religious improvement, at the house of Thomas Slater, a hair dresser, in Church street, a truly pious man, who for some time suffered severely in his circumstances for his conscientious regard to the sanctity of the sabbath. But eventually the Lord blessed and prospered him.

The class-meetings and other means of grace peculiar to Methodism, were now found by my father to be highly instructive and edifying. At the early age of fifteen, he began to meet in private band with a pious Local Preacher of the name of Robert Brierley, who lived near Oldham street Chapel: he also regularly attended the meetings of the Select Bands at Oldham street. From these invaluable means, which in some societies have unhappily fallen into disuse, he derived the greatest spiritual advantage. About the same time, young as he was, he began to take an active part in assisting to hold public prayer-meetings, in Manchester and the neighbourhood.

Not long after his conversion, meeting somewhere with the old adage, "Every man has his foible;" the reflection occurred to his mind with great force,—Then I have *mine;* and by the grace of God, I will find it out, and set a special guard against it. He began to examine himself with more searching strictness than before, and found so many failings as greatly humbled and alarmed him: he thought, however, that a *hasty spirit* was his greatest besetment. He earnestly sought grace to conquer it; and obtained such a measure, as to become so eminent for his meekness, patience, and prudent cautiousness, that few even of those who knew him best, would suspect that he had been naturally impatient, im-

petuous, and irritable; though such, he has often assured the writer, was his natural disposition.

About a year after he joined the Methodist Society, he was permitted to witness the triumphant death of a consistent and devoted member of the class in which he met:—a solemn scene, which left an indelible impression on his mind; and which he was accustomed to mention to his family and friends, as one of the special favours he had received from above, and which had exerted a most beneficial influence upon his experience and character through life. He thus refers to the circumstance in a letter to his daughter:—"When I was about fifteen years of age, happy in God, I sat up with a class-mate, a man of deep piety, who had for many years endured painful affliction with Christian fortitude. At the solemn hour of midnight, he called me to his bed-side, and repeated Heb. xii. 11, 'Now no chastening,' &c., and then resigned his happy spirit into the hands of Christ his Saviour. Often have I given thanks to God, that so early in my religious life, it was my privilege to see a Christian die, and one who had had a thorny passage through life."

It was somewhere about the same period, that while praying in his father's family one day, and earnestly pleading with God for the salvation of its members,—not one of them besides himself, being at that time a partaker of his saving grace,—he had such realizing views of the misery of the damned, and such an overpowering sense of the awful danger to which his most beloved friends were exposed, that he was unable to sustain his distressing emotions, and literally fainted away. The family, as may be supposed, were much affected.

While thus engaged in the earnest pursuit of increasing personal piety, and in active endeavours to be useful to his family and the church, his mind began to be painfully exercised about preaching. To use his own expression, "he was 'pressed in spirit' to 'testify the Gospel of the grace of God.'" To this he was also urged by pious friends, who were of opinion that the Lord had committed to his trust talents which ought to be employed in the public service of the church. But a consideration of his extreme youth, and an humbling

sense of his comparative ignorance and inexperience, made him shrink from a work of so great magnitude and moment, and induced a fear that the impression was not from God. Being in doubt as to the path of duty, he prayed earnestly for direction, and consulted the Rev. John Allen, at that time superintendent of the Manchester Circuit, to whom he fully opened his mind. Mr. Allen, who was "judicious, faithful, and affectionate,"—a man of good report among all who knew him,—advised him "to make trial, and preach." He did so; with much fear and trembling, but in humble dependence on Divine aid.

His first attempt was made on the 16th of February, 1783, at Unsworth, near Bury, in Lancashire, six miles from Manchester, in the house of John Walkden, an old disciple, who had long been in the habit of entertaining the travelling and local preachers. His text was Luke ix. 60, "But go thou and preach the kingdom of God." He was then two months under sixteen years of age, and had never before spoken in public, even by way of exhortation in a prayer-meeting; but the Lord helped and blessed him. His modesty and timidity were such, that he scarcely ever opened his eyes during the sermon; and indeed, for some time after, he usually preached with his eyes shut. It was his purpose, if he had not liberty in preaching the *first* time, to give it up. He afterwards saw that he had done wrong in thus "prescribing to the Lord." "But," he remarks, "the Lord knew my *intention* was good, and he condescended to my weakness and ignorance."

His second attempt was at the house of Martha Cash, at Chorlton. Shortly afterwards he was appointed to preach in Oldham street Chapel. Being sensibly assisted by the Holy Spirit, encouraged by the people, authorised by the preachers, and favoured with some fruit of his labours, he felt it his duty to go forward in the strength of grace. His name was placed on the circuit plan, and he continued to labour as a Local Preacher above four years. There were no *printed* plans in those days. The Superintendent of the Circuit, or the Assistant, as he was then called, when he had prepared the draught, used to employ a person to write out a copy in a fair and legible hand for each of the Local Preachers.

Although at this time his appearance, as may be supposed, was extremely juvenile, for like David, "he was but a youth, and ruddy, and of a fair countenance," yet his mind was considerably matured, and the gravity of his demeanour beyond his years. His whole deportment was in keeping with the Apostle's charge to Timothy: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." It is no matter of surprise, therefore, that his extreme youthfulness was overruled for good: many, whom higher motives failed to influence, were led by curiosity to see and hear so young a preacher.

One instance of this may interest the reader, and may afford relief to some who are subject to discouragement because they do not see that immediate fruit of their labours which they desire. During one of Mr. Entwisle's late visits to his native town, an elderly man whom he did not remember to have seen before, grasped his hand with much warmth of affection, and accosted him as his spiritual father. He found upon inquiry that the old man had been a member of society above fifty years:—that when living in utter ignorance of God and of the plan of salvation, he heard that a *boy* was to preach in the Methodist preaching house at Booth-Bank. Curiosity induced him to go and hear him, and under "the boy preacher," as my father was then frequently called, it pleased the Lord to awaken him to a sense of his guilt and danger. He turned to God from that very hour. But the knowledge of the pleasing fact was—doubtless for sufficient reasons,—withheld from my father for above fifty years. "Cast thy bread upon the waters; for thou shalt find it after many days."

The state of his religious experience and his proficiency in the divine life about this period, will best appear from a few extracts from a Diary, commenced before he was seventeen years of age.

"Feb. 16, 1784.—I found my heart prone to wander from God. I immediately began to reason with the enemy, which was accompanied with unbelief. Hardness of heart followed, with pride, self-will, yea every evil temper; which made me cry out, 'Tis worse than death my God to love, and not my God alone!' Oh! the sore an-

guish I felt. Behold! for joy I had great bitterness; my soul was burdened with the weight of inbred sin. My enemies seemed to triumph over me and say, 'Where is now thy God?' Oh! how my soul panted and thirsted for the living God. The cry of my heart was, 'Lord, I am oppressed; undertake thou for me.' But, for ever blessed be God! as I was coming through the street, he broke into my soul, and filled me with joy."

"March 5.—In the evening the Lord again visited my soul in a very powerful manner. O how God's love overpowers my soul! Bless the Lord, O my soul, and all that is within me, bless his holy name!"

"Sat. 13.—Yesterday was a day of fasting and prayer, that God might establish my heart, and fill it with all the fulness of his love; and that he would bless my poor imperfect labours.

"Sun. March 21.—When I awoke, my soul panted after the living God. I went to hear Mr. Murlin preach; and it was like marrow and fatness to my soul. After preaching, I met in the Select Band: there I had an opportunity of telling what God had done and was doing for me and in me. I was greatly refreshed in so doing, and God so wonderfully and amply poured his love into my heart, that it almost overpowered me.

"Tues. April 5.—I went to preach at Davyhulme. I was tempted to think the people would not profit if I went, and therefore endeavoured to excuse myself. However, I took up my cross and went; and while I was preaching from these words, 'There remaineth therefore a rest to the people of God,' O how the Lord did water his heritage! Glory be to thee, O Father, Son, and Holy Ghost; again I have, through thy mercy, proved the devil to be a liar. And I praise thee still more, that I have entered into thy rest. May I keep hid in the clefts of the rock, and at last be received into thy everlasting kingdom! Amen and amen.

"Sun. April 11,—Being Easter Sunday, Mr. Wesley preached at Manchester; and glory be to God, it was a good time to my soul. The Lord, I know, is risen indeed, and that too in my heart.

"April 12.—O how my soul doth feast on thee, great God! while others are following the lust of the flesh, the

lust of the eye, and the pride of life. My soul is filled with thy love, which is better than wine. O open the eyes of the blind, unstop the deaf ears, turn them from darkness to light, and from the power of Satan to God. O Thou, who saidst to the dead bones, Live! speak to these dead souls, and may they henceforth live, not unto themselves, but unto thee, who hast lived and died for all. Even so, Lord Jesus, may the ends of the earth see thy salvation! Amen.

"April 16.—In conversing with a friend, I was convinced that it was the will of God, that I should live by faith in him momentarily,—experience a renewal in love every moment, and receive fresh supplies of grace perpetually. My friend exhorted me to begin now; and so I did. Glory be to God.

"Wed. 21.—The fellowship which has subsisted betwixt God and my soul since last Friday, is inexpressible. Indeed I find him strengthening me every moment. O most holy, most powerful, and almighty God! what manner of love is this which thou hast bestowed upon me, that thou shouldst dwell in and cheer my heart every moment! Thou art so good, there is no telling of thy goodness! Whilst I am now writing, the mighty power of God overshadows me, and he is restoring my soul in an abundant manner. Lord Jesus, water me every moment; give me thy Spirit as a well of water springing up into everlasting life.

'Spring up, O well, I ever cry,
Spring up within my soul."

"Friday 23.—This morning I lay an hour longer than I should have done, which damped my fervour in some measure. O my God, may the time past suffice, and may I be given up to thee every breath I breathe. May I be temperate in all things; in sleep, eating, drinking, &c. Whether I eat, or drink, or whatever I do, may I do all to thy glory!

"Wed. May 12.—Glory be to God for ever for his goodness to my soul. I experience fellowship with him every moment. Last Sunday I preached at Delph; and oh! how abundantly did the Lord pour his grace into my heart. As I was coming home, these words were

applied, 'Though he was rich, yet for your sakes he became poor,' &c. and O, what communion I had with the despised Nazarene! how my soul was humbled before God for his goodness. The evening was calm;—the sun, setting with glorious lustre, shone on the mountains: the birds were singing; yea, all nature seemed to join with me in praising God: but what was best of all, I had a paradise within. O how shall I express the love, joy, and peace I feel every moment! It is impossible. Glory, glory, glory be to thy name, O Emmanuel, for thy presence. O may I never grieve thee; but be faithful unto death. Even so, Lord Jesus.

"June 3, Whitsuntide.—O how my soul travails in pain for the giddy multitude. They will not come to Christ, that they might have life. Lord, thou knowest that I have warned some, and they have not taken warning. Lord, what can man do? how insignificant am I for this work. Alas! wherewith shall I pierce the scales of leviathan, or make the heart to feel that is hard as stone? Thou, only, O Lord, canst penetrate the scales, and pierce the heart of the sinner. I can but draw the bow at a venture. But do thou direct the arrow between the joints of the harness: kill the sin, and save the sinner, for thy mercy's sake.

"Sun. June 6.—To-day my father and mother went to hear me preach at Davyhulme. It was the cry of my heart, Lord, open their eyes! I preached at noon from Psalm cxvi. 12, and at night from Amos iv. 12, 'Prepare to meet thy God.' I found great liberty in speaking for God: the Lord touched my tongue with a live coal from the altar; so that I was enabled to cry aloud, and spare not,—to lift up my voice like a trumpet, and tell the people of their sins. O gracious Father, seal instruction on every heart, but particularly on my parents'. O Lord, shall they perish? * * * * Shall they feel the worm that never dieth, and the fire that is not quenched? God forbid! Oh! how can I bear this! O Lord, let me see them converted here, and may I reign with them and thee in thy kingdom for ever for Jesu's sake. Amen.

"Mon. June 7.—This afternoon I spoke a few words that were not good to the use of edifying. The Lord gently shewed it me. O my God, may the time past

suffice. May I think twice, before I speak once. Yea, Lord, let every act, word, thought, be love.

"Sat. June 19.—To-day, the enemy has been casting his fiery darts at me; he has often come in as a flood, but the Spirit of the Lord lifted up a standard against him. Blessed be his holy name. For these several days past I have every moment felt the presence and power of God to rest upon me. I have conversed with him as a man with his friend. I can tell him my wants, and he relieves them. Seeing my own ignorance, weakness, and inability to do any thing that is good without him, I hang upon him every moment as my only wisdom, strength, and tower. Very often, when things happen so that I can scarcely discern betwixt good and evil, I look unto him in whom are hid all the treasures of wisdom and knowledge, and He immediately makes it manifest, gives me strength, and brings me off more than conqueror. O my God, my Father, my Friend, may this communion which subsists between Thee and me, never, never be broken off; but may I be faithful unto death, that at last I may obtain a crown of life."

The preceding extracts from his diary, the last of which was written when only two months above seventeen years of age, supply sufficient evidence that his piety was genuine and deep; and that his experience in the things of God was beyond his years. It will, therefore, excite no surprise that he was urged, even at that early age, both by preachers and people, to engage in a work for which God had so graciously prepared him, but from which he was disposed to shrink, from a sense of its vast importance, and a consideration of his own youth and inexperience.

It was about this time, and while in the blessed state of mind described in the preceding pages, that at the request of the Rev. John Murlin, and in conformity with the usages of the day, he wrote to the Rev. John Wesley, giving an account of his conversion, his call to preach, and the present state of his religious experience. This letter was dated June 3, 1784, and was accompanied by a communication of the same character from another young preacher in similar circumstances, whom my fa-

ther mentions in his diary as "Brother G."* Mr. Wesley sent them the following reply:—

"Scarborough, June 20, 1784.

"MY DEAR BRETHREN,

"HAVING very little time, I take the opportunity of answering you both together. You have great reason to bless God continually, who has dealt so graciously with you. You have good encouragement to put forth all your strength in publishing the glad tidings of salvation. You are particularly called to declare to believers that the blood of Jesus Christ cleanseth from all sin. Watch and pray that you may be little in your own eyes.

"I am, my dear Brethren,
Your affectionate Brother,
"JOHN WESLEY."

At that early period in the history of Methodism, the various examinations and other preliminary steps which now precede introduction into our itinerant ministry, were unknown. The circumstances of the Connexion differed widely from what they now are. There was little in the wasting toils and privations which were the ordinary lot of a Methodist Preacher, to tempt any one whose heart did not glow with love to God and zeal for his glory, and whose bowels of compassion did not yearn over perishing souls. The usual course was, for "the Assistant" to recommend to Mr Wesley on his own responsibility such young men as appeared to the best of his judgment, fitted for the work of the ministry, and called of God to it. This was done, sometimes with, and frequently without, consulting the Quarterly Meeting; and in some instances, without communication with the individual himself concerned. And Mr. Wesley, who exercised both the affectionate solicitude and the authority of a father, over the whole connexion, appointed them to such stations as he thought proper. It some-

* This "Brother G." appears to have been David Gordon, a native of Ireland, who then resided in Manchester, and for some time met in band with my father in Mr. Shelmerdine's room. He was called into the work of the ministry by Mr. Wesley, in 1786, travelled about fourteen years in Ireland, and died in 1800.

times happened that a young man had no knowledge of such appointment until the Conference was over. Such was the case with the subject of this memoir.

The Conference of 1784 was held at Leeds. It commenced on Tuesday, the 27th of July, and closed on the following Tuesday, Aug. 3rd. In the printed Minutes for this year is found the following appointment:—

"*Northampton.*—Joseph Harper, William Entwisle."

There is a mistake here of the Christian name, William being inserted instead of *Joseph*. William was the name of his father, who was not a member of society, or even a regular hearer of the Methodists; and of a younger brother, who at that time was only four years old.

My father did not hear of this appointment until two days after the sittings of the Conference closed. Although he had looked forward to the itinerant ministry as his ultimate destination, yet so early an appointment was quite unexpected, and the tidings exceedingly perplexed and excited him.

This will not create surprise when it is considered, that he was then but little more than seventeen years old, and that he was under engagements to Messrs. Wood & Co. as their apprentice. They might possibly have released him from his obligations had he requested it; but a consideration of his youth and inexperience led him to question the propriety of doing this, and inclined him to think it better to remain in his present situation a year or two longer, still labouring as a Local Preacher. Being much perplexed, he committed his way to the Lord, and looked to him for direction. On the following Monday, Aug. 9, Mr. Murlin, who had been Superintendent of the Manchester Circuit the preceding year, but who was now relieved from the cares of office by Mr. Pawson, returned from Conference; when, my father writes, "It was so ordered that I must not at present travel. Glory be to God! he orders all things well."

The preachers appointed to the Manchester Circuit this Conference were, the Rev. Messrs. Pawson, Murlin, and John Goodwin,—eminent men, whose ministry could not fail to promote his improvement in the knowledge and love of God. With the first two of these honoured servants of the Lord, a friendship now com-

menced, which continued unimpaired until they were called to their great reward.

Under their direction he laboured diligently as a Local Preacher, frequently preaching on week-nights as well as on the Lord's Day, and extending his visits as far as Middleton, Rochdale, New Mills, Hayfield, Bolton, Bury, Wigan, Oldham, Stockport, and Warrington, as well as the places at present included within the limits of the five Manchester and Altrincham Circuits.*

Mr. Entwisle was the *first* Methodist Preacher who was allowed to preach quietly in the street at Altrincham, his extreme youth probably disarming the hostility of the mob. A society was soon after formed; and before he began to travel, he had the satisfaction to see a good chapel erected. Altrincham has now been for several years the head of a circuit.

His religious experience about this time appears to have been generally of the same satisfactory and joyous character as that described in the former extracts. He habitually "hearkened to the voice of the Lord," and his

* Of the extent of the Manchester Circuit in those days the reader will be able to judge from the following extract from one of Mr. Pawson's manuscripts, giving his appointments for six weeks:—

Sun. Aug.	29, Stockport	Sun. Sept.	19, Rochdale
Mon.	30, Middleton	Mon.	20, Ditto
Tues.	31, Oldham	Tues.	21, Oldham
Wed. Sept.	1, Delph	Wed.	22, Redhall
Thurs.	2, Ashton	Thurs.	23, Ashton
Fri.	3, Manchester	Fri.	24, Bungs
Sat.	4, Ditto	Sat.	25.
Sun. Sept.	5, Davyhulme	Sun. Sept.	26, New Mills
Mon.	6, Stockport	Mon.	27, Stockport
Tues.	7, Davyhulme	Tues.	28, B. Smithy Grn.
Wed.	8, Sinderland	Wed.	29, Quebec
Thurs.	9, Ringway	Thurs.	30, Levenshulme
Fri.	10, Morley Green	Fri. Oct.	1, Manchester
Sat.	11.	Sat.	2, Ditto
Sun. Sept.	12, Manchester	Sun. Oct.	3, Manchester
Mon.	13, Ditto	Mon.	4, Ditto
Tues.	14, Ditto	Tues.	5, Davyhulme
Wed.	15, Ditto	Wed.	6, Manchester
Thurs.	16, Ditto	Thurs.	7, Ditto
Fri.	17, Ditto	Fri.	8, Ditto
Sat.	18.	Sat.	9,

"peace," with but few interruptions, flowed "as a river," and his "righteousness" was "as the waves of the sea." He fed upon "the finest of the wheat," and was "satisfied with honey out of the rock." One or two extracts from this part of his diary may suffice.

"Sun. Sept. 12, 1784.—Early this morning the Lord poured his spirit upon me wonderfully. I preached at Longsight at one o'clock from Isa. xliii. 1. I had not much liberty of speech; but I could bless God for it. At four, I preached at Levenshulme: the Lord gave me utterance. As I was returning home, O how the Lord manifested himself! Truly I experienced such fellowship with God as I never did before.

"Mon. 13.—I have felt the presence of God in a peculiar manner every moment this day, as my light, life, and all in all.

"Tues. 14.—Though often very busy, yet amidst all, my mind was entirely stayed upon God, and my soul kept in perfect peace.

"Tues. 21.—I awoke this morning about a quarter before four o'clock, and went to hear Mr. Goodwin preach at five; he preached from these words:—'A vineyard of red wine. I, the Lord, do keep it; I will water it every moment lest any hurt it, I will keep it night and day.' It was truly profitable to me. The Lord watered my soul while his servant was speaking; and I think I can set to my seal that God is true;—that he does water me every moment. O dearest Lord, ever let thy presence be with me: let thy power protect me: let thy fulness feed me.

"23rd.—On inquiring of the Lord, why it was that though I every moment had a divine sense of his presence, yet did not feel such a sinking down into God at some times as at others,—the Lord shewed me clearly, that I did not always look to him for light and help when speaking or meditating; that I should not speak until I had first lifted up my heart to him for direction; and that in all my meditations I should look for immediate help from him. O God, may I witness this great salvation, and know and feel constantly, that thou dost teach me wisdom secretly.

"Sun. Oct. 3, I preached at Mosley to near three hundred people, from Heb. ii. 3; and at Ashton from

Isa. lxiii. 7; and oh! how the Lord did help me both times. Oh! what life and power do I feel spring up in my soul while I am declaring the lovingkindness of God to a ruined world. While I am endeavouring to water others, the Lord doth water me abundantly."

At the Conference of 1785, held in London, Mr. Wesley again appointed him to a circuit. His name appears in the printed Minutes, as one of the preachers for the Keighley Circuit.

This appointment, like that of the preceding year, was made without my father's concurrence, and indeed without his knowledge. But the reasons which prevented his acceptance of the appointment of 1784 still remaining in full force, and being deemed sufficient, Mr. Wesley excused him for this and the following year, and sent another preacher to Keighley in his stead.

In August, 1786, when a little above nineteen years of age, Mr. Wood appointed him to superintend his large manufactory,—the most extensive manufactory of linen-cloths, checks, &c. at that time in Manchester;—a situation of great trust and responsibility, and entailing upon him a weight of care about temporal matters by no means favourable to his spiritual interests. He had to examine the work and pay the wages of at least five hundred persons; and amidst all this, seldom preached less than three or four times a-week.

At the same time, he was exposed to other injurious influences, by which the piety and usefulness of promising young men are not unfrequently endangered, and sometimes destroyed; he was much caressed and applauded in various places in which he preached, by injudicious friends, who for want of a better acquaintance with human nature and with Satan's devices, seemed to have no idea how apt *praise* is to insinuate itself into the heart, and to feed the unhallowed flame of *pride;* than which nothing can be more displeasing to God and hurtful to the soul.

But he was aware of his danger, and stood on his guard. The Lord had showed him so much of his own heart, as tended effectually to keep him humble; and in the public exercise of his gifts, he was continually made to feel, that his sufficiency was of God. He was preserved from falling into pride and condemnation, and

was exemplary in his walk and conversation. Yet, in his diary, in which he faithfully recorded from time to time the state of his religious experience, he laments, that owing to his numerous temporal avocations, that intimate fellowship with God with which he had been so graciously favoured, had been occasionally, in some degree interrupted; though still he was enabled to keep up constant communion with him, and to realize amidst the toils and cares of business the sufficiency of his grace to keep his soul in peace.

"The care," he says, "which my situation called for, hurt my soul frequently; no doubt, because I did not apply to God with sufficient frequency and earnestness for grace to do all to his glory."

And yet, while such is the humble testimony which he bears to his own character at this time, those who were intimately acquainted with him admired his habitual gravity and circumspection, the uniform consistency of his conduct, his spirituality of mind, and the recollectedness and equanimity with which he went through the multifarious business which pressed upon him. Mr. Shelmerdine, who went out to travel two years after him, and at that time held another situation in the same establishment, and was on terms of intimacy with him, one day expressed his surprise at the mass of business he was enabled to dispose of, and the undisturbed composure with which he went through it; and asked him how he did it? "William," said he, "I do one thing at once." This was his rule through life,—calmly, in the strength of grace, to attend to the business of the present moment, and to leave the next with God.

His position at this time appears to have been exceedingly critical. Mr. Wesley had twice appointed him to a circuit, and the preachers and many of the friends still urged him to go. But the term of his apprenticeship would not expire until Feb. 1788. There was reason, indeed to believe, that Mr. Wood would release him if he requested it; but he knew that he wished him to remain, and he felt himself to be laid under such obligations by his kindness and generosity, that he scarcely knew how to ask it, or indeed how to bring his own mind to leave him. He had too in his present sphere of action, great opportunities of usefulness as a Local Preacher, fre-

quently preaching six or seven times a-week, and seldom less than four: and, being generally well received by the people, many things seemed to court his stay at home. As an Itinerant Methodist Preacher, there was before him an awful responsibility, with a certainty of unceasing toil and much painful privation. As a Local Preacher, settled in business, there was a *certainty*, humanly speaking, of temporal comfort and respectability, with a by no means contracted sphere of religious usefulness. For although so young, and still in his apprenticeship, so high did he stand in the esteem of Mr. Wood, that he gave him at this time "a genteel salary;" and the person who succeeded him became a partner in the concern, and realized a considerable amount of property. Had not his eye been single, he might have committed a fatal error.

Just at this crisis He, whose over-ruling providence he habitually acknowledged, and whose counsel he sought at every step in life, graciously interposed. In the month of June, 1787, his health began to fail, and he became so feeble and reduced, that his friends feared he was in a decline. He went to Liverpool for the benefit of the sea air; and after some time returned to Manchester with health restored. But in one week after his return to business, his health failed. Mr. Wood, thinking his confinement in the warehouse to be the chief cause of his illness, now consented to give him up.

The Conference was at that very time holding its annual sittings in Manchester; and some of the preachers being entertained at Mr. Wood's house, informed Mr. Wesley of his willingness to release Mr. Entwisle at once from all further obligations. Mr. Wesley immediately appointed him to the Oxfordshire Circuit. The first announcement of this important event was made to him in the street. Happening to meet Mr. Wesley and Mr. W. Thompson not far from Oldham street Chapel, the latter informed him that he was appointed to the Oxfordshire Circuit. Still shrinking from a work, of the importance of which he had more affecting views than ever, he hesitated a little, when Mr. Wesley, laying his hand upon my father's shoulder, and fixing upon him his piercing eye, said, with his characteristic brevity and in a tone of authority, "Joseph, you *must go*." He went in the name of the Lord, deeply sensible of his own

insufficiency, and humbly depending upon divine aid. He often reflected with satisfaction on the energetic manner and piercing look with which "*you must go*" was uttered by the venerable founder of the Methodist Society; and a recollection of the high human authority by which he was called to the ministry, combined with a persuasion of a *divine call*, often afforded him comfort in after life in seasons of trial and discouragement.

His name having been placed on the list of preachers received on trial, Mr. Wesley kindly gave him permission to attend the sittings of this Conference, whenever his engagements afforded the opportunity,—a favour which at the same time was extended to Mr. Reece. This he regarded as a high privilege, and its influence was most salutary. He had always felt great veneration for Mr. Wesley and his preachers; but what he saw and heard in the Conference raised them still higher in his estimation, and more deeply impressed his mind with the magnitude and importance of the work upon which he was about to enter.

CHAPTER III.

FROM THE COMMENCEMENT OF HIS ITINERANCY TO THE TIME OF HIS BEING RECEIVED INTO FULL CONNEXION. 1787—1791.

In the month of August, 1787, Mr. Entwisle having purchased what in those days were indispensable to a Methodist preacher, a horse, saddle, bridle, *saddlebags*, &c. took leave of his relations and friends at Manchester, and set off for Oxfordshire, his appointed scene of labour. He felt much at parting with his parents and brothers. They were all strangers to experimental religion, except his mother, whom he had had the satisfaction to see brought to God, and enrolled as a member of the Methodist Society. She was the first in the family to whom he could venture to speak on religious subjects, and had been induced by his persuasion to attend the Methodist ministry. The happy result was that she was soon awakened to a sense of her guilt and danger, and brought to a deep concern for salvation. While he was praying with her in their own house, the Lord spoke peace to her soul, and enabled her to rejoice in him as her God and Saviour. A new relation was now established between them, and from this memorable day the happy mother looked up to her own beloved son as her spiritual father and guide. He was most affectionately attached to her, and exemplary in the cheerful discharge of every filial duty. As a characteristic illustration of which, it may be here mentioned, that as he was in the habit of rising very early in the morning, he always, before he went to the five o'clock preaching, lighted the fire and performed other kind offices for his mother, who usually rose at five. The feelings with which she used to sit under his ministry, and to witness the favour with which he was generally received, may be more easily conceived than described. The following circumstance

may serve as an illustration. One morning, soon after the gracious change referred to, a gentleman who had heard him preach at seven in the morning, overtook his mother, as they were returning from the chapel; and perceiving her to be one of the congregation, but not knowing who she was, inquired if she "knew who *the pretty lad* was, who had been preaching?" All the mother was moved within her, while she most energetically replied, "*I believe I do, Sir*; IT IS MY SON." To part with such a son was a severe trial to her; but she freely gave him up to the service of her reconciled God. And to leave such a mother, recently brought into the way of peace, and without a single help in the divine life at home, was a trial no less severe to himself. But the path of duty being now clearly ascertained, he was enabled with confidence to leave her in the hands of their common Saviour,—to forsake all, and to follow him.

He was now entering upon a new and untried scene of labour, the difficulties and responsibilities of which might well cause him to tremble. What trials might await him, he knew not; but his trust was in the Lord Jehovah, in whom is everlasting strength.

He was highly favoured in regard to his fellow-labourers. The Rev. Joseph Pescod was his Superintendent; "a man of sound judgment and clear experience in the things of God. His temper was even, and his mind seemed to be continually under the influence of divine grace; so that whether in the pulpit or with his friends, he conducted himself like a Christian." After travelling twenty-eight years, he died in peace, May 16, 1805. The Rev. Richard Reece, who also went out to travel the same year, and who still survives, was his fellow-labourer: a friendship was then established between them, which continued through life. Mr. Pescod was like a father to them both. Good old Mr. Murlin also, being compelled by his increasing infirmities to retire from the itinerant work this year, settled at High Wycomb in this Circuit. "He was a man of great integrity, sincerity, and simplicity; and was in general so deeply affected with the subjects on which he preached, that he obtained the name of "*the Weeping Prophet.*" Mr. E. had known him in Manchester, and esteemed it a privi-

lege to renew his intercourse with him on his visits to High Wycomb.

The *Oxfordshire Circuit* at this time included much more than the county which gave it its name; it extended over the greater part of Berkshire, Wiltshire, and Buckinghamshire; embracing the whole of the present Oxford District, except Brackley and Swindon. The preachers were seldom at home, having regularly to visit Newbury, High Wycomb, Aylesbury, Waddesden, Wallingford, Watlington, Witney, Ramsbury, Shalburn, Great Bedwin, Hook Norton, Kingston Lisle, and many other places.

Throughout this extensive Circuit, including the greater part of four counties, there were at that time only *four* Methodist Chapels, viz. at Oxford, High Wycomb, Wallingford, and Witney. At Aylesbury they preached in the Baptist Chapel; at Kingston Lisle, partly in the Baptist Chapel, and partly in a gentleman's house; at Newbury, in an iron-founder's shop; and at all the other places in private houses. The number of members in Society throughout this vast extent of country was only about six hundred.

Their accommodations in some of the places, though the best the society could afford, were but poor; and many inconveniencies and privations were their ordinary lot. Even in Oxford itself,—the head of the Circuit,—the lodgings provided for the two single preachers (who, however, were seldom at home together,) were in a garret in Newenhall lane, at Mrs. Paxton's, whose husband was a journeyman shoemaker, and for which the society paid *sixpence a week!!* The only articles of furniture in the room besides the bed, were a chair and a table. The bed had neither curtains nor posts, and was so short that when Mr. Entwisle and Mr. Reece happened to be at home and to sleep together, Mr. Reece, who was much the taller of the two, was obliged to lengthen it by placing his box at its foot. This garret served them for sitting room, study, and bed-room. In winter they used to buy wood, and burn it on the hearth, for there was no grate. According to the regular arrangement of the Circuit work, they met but once a quarter at Oxford. There were, however, certain times in the course of the quarter, when their respective appointments were only

a few miles distant, and when by a short ride, as each of them had a horse of his own, they gladly availed themselves of a few hour's intercourse at some appointed place of meeting.

The accommodations and fare with which Methodist Preachers were familiar in those days differed widely from those of more modern times, and in many instances could not have been endured, had it not been for special supplies of divine grace, and for that ardent love for souls which no waters could quench. A few particulars without date or reference to place, from among many which have been frequently related by my father, as having occurred during the early years of his itinerancy, may be introduced here, without the risk of giving pain to any of the parties concerned or their surviving friends. They will serve to convey some idea of the disagreeables which some of the old Methodist Preachers were called to endure. "Other men laboured, and we have entered into their labours."

After travelling great distances, and preaching many times, the *lodgings* provided for him were sometimes of the most comfortless description. In one place his bed-chamber was immediately under the roof, which was in so dilapidated a state, that in wet weather, the rain came in upon the bed; and on cold, clear, frosty nights, he could see the stars through the roof, as he lay in bed; while at the same time the bed-covering was so scanty and afforded so little warmth, that it might have been designed to assist his astronomical observations by effectually banishing sleep.

In another place, his bed-room was on the ground-floor, which was so low and damp, that in wet weather it was no unusual thing to see the mud floor covered with water; and sometimes it was a matter of difficulty to get to the bed-side without being over the shoe-tops in water. He used to keep his shoes on until ready to step into bed, when he laid them on a chair by the bed-side. It was through sleeping in such places as these, that he contracted a rheumatic complaint from which he suffered severely for many years.

In most of the places in the Oxford Circuit, the *food* provided was of the plainest quality; to this he had no objection, while wholesome and clean; for he always

feared even the most distant approach to self-indulgence; but at the same time he was remarkably neat and clean himself, and having always been habituated to order and cleanliness at home, any thing contrary to this was very disagreeable to him. Some of the poor members at whose houses he was entertained were just the reverse, having been brought up in ignorance and semi-barbarism; and though made partakers of the saving grace of God, not a few of their habits were too fully established to be changed. These things were sometimes very trying; and hungry and faint as my father has been, after long rides on horseback over wretched roads, he often found it almost impossible to eat the food set before him.

One instance of this kind may be recorded in general terms on account of its influence upon his future life. Being entertained at a house in which he had no place for reading but the room where the family lived, cooked, and took their meals; and being compelled by the cold to seek refuge by the fire-side while the preparations for dinner were in progress; his course of reading was interrupted by the cooking operations of the mistress of the house, whose person, attire, and whole procedure were just the opposite of the sweet and wholesome cleanliness to which he had been accustomed at home. Without offending against delicacy and propriety by a minute detail of the dirty process he witnessed, it may suffice to observe, that it became an occasion of painful temptation and discouragement with respect to his work. The many disagreeables he had daily to endure, and the prospect of an uninterrupted succession of toils and privations in connexion with the itinerant ministry, were presented to his mind in vivid contrast with the comforts he had left at home, and the prospect of temporal enjoyment and respectability that lay before him as a man of business. Had he allowed his mind to dwell upon the contrast, his feet might have slipped, and *he* might have fallen where many others have fallen: but his was a safer course; he immediately left the room, retired to the orchard, and there lifted up his heart to God for grace to submit to all the inconveniencies and privations to which he might be called in the prosecution of the great work the Lord had given him to do. His

prayer was answered. And the writer has often heard him express his gratitude that from that hour his comfort had never been at the mercy of circumstances; but that he had been enabled to regard such little disagreeables, as providential calls to the exercise of self-denial and submission to the will of God. The advantage derived from the circumstance just related led him to give his son the following advice in a letter dated Aug. 1835, "I would advise you to act on your father's principle, viz. 'Make as few things as possible *necessary* to your comfort.' For forty-six years, since I became a pilgrim, I have been governed by this maxim, and it has been better to me than £10,000 per annum."

In those days the preachers' salaries were extremely low; in most cases barely sufficient, and in some, not sufficient, to meet their actual *necessities*, to say nothing of comforts and conveniences. In one circuit in which Mr. E. travelled, the board allowance was so much per meal, the calculation being made upon principles of the most rigid economy; and if invited to take a friendly meal from home, the allowance for that meal was carefully deducted, when the next reckoning day arrived. "O tempora! O mores!" Mr. E. often referred in after life to the altered state of things in these respects, as one evidence among many others that Methodism had not of late deteriorated in its spirit and character, but decidedly improved; and that they do not speak wisely who say, "the former days were better than these."

It is perhaps impossible to say, how much this country is indebted to Methodism for the improved habits of the population at large both in the agricultural and manufacturing districts. Certain it is, that the early Methodist Preachers found many of the people in a semi-barbarous state,—deeply sunk in ignorance and vice, and almost lost in dirt and wretchedness. And it is no less certain, that wherever religion took deep root, cleanliness and order, with personal and domestic comfort, followed in the train of vital godliness.

But to return from this digression. Soon after his engagement in the itinerant work, Mr Entwisle's health was perfectly re-established; and he determined to consecrate every moment of his life, and every power and faculty of his mind to the service of God and his church.

He entered upon the work of his extensive and laborious circuit in the true spirit of a primitive Methodist Preacher, and employed all his time in travelling, preaching, visiting the people from house to house, the devotional exercises of the closet, and such studies as tended to promote increasing piety and usefulness, and bore directly upon the work of the ministry. As there were but about six hundred members in the whole circuit, and the societies were all small, with three preachers, (besides Mr. Murlin,) each of whom had his own horse, it was an easy thing in those days to visit all the members at their own houses. There was, however, so much travelling and preaching, and there were so many changes of lodgings, (for the preachers were six weeks in going round the circuit, the greater part of which time the single men were usually from home,) that it required great resolution and self-denial to redeem time for reading and study. In these exercises he greatly delighted, and he felt his need of them; but he never allowed his thirst after knowledge to interfere with either his public labours or his private pastoral duties.

Just after he went to the circuit, Thame was given up, so that he had a leisure day, which might have been advantageously devoted to private study; but in the true spirit of his office he rode over to Bierton, then a dark and neglected village, near Aylesbury, in Buckinghamshire, where there was no Methodist preaching. One of the inhabitants, Mr. James Durley, had recently joined the society at Aylesbury. Mr. E. proposed preaching in his house that evening. The offer was thankfully accepted; and from that time to the present, Methodist preaching has been continued in the village. Much good was done: a lovely society was formed; and the fruits remain to this day.

On the 15th of October, 1787, and the four following days, Mr. Wesley took a tour through the Oxfordshire Circuit, visiting and preaching at Wallingford, Witney, Oxford, and High Wycomb. Mr. Entwisle felt it an honour and privilege to accompany the venerable father of the connexion on horseback in several of these journies. He found him exceedingly cheerful, without levity; and his conversation highly interesting and edifying. His vivacity was remarkable for his advanced years.

As Mr. E. was riding with him on one of these days at a pretty smart pace, his horse suddenly fell, when he went right over his head, and alighted on his feet unhurt. Mr. Wesley delighted with his agility exclaimed, "Well done, Joseph, I could not have done better than that myself." Mr. Wesley was much pleased with the prosperous state of the society at High Wycomb, and thus recorded it in his journal:—"The work of God is so considerably increased here, that although three galleries are added to the preaching-house, it would scarce contain the people. Even at five in the morning, Friday 19th, it was thoroughly filled. Never before was there so fair a prospect of doing good in this place."

A few extracts from Mr. Entwisle's diary, in which he faithfully records the variations in his religious experience,—often exercising, when sitting in judgment upon himself, a degree of severity in striking contrast with the charitable construction he put upon the motives and actions of others,—will best put the reader in possession of his religious history at this period; for to this chiefly his diary has respect.

"Feb. 15, 1788.—This morning I was much profited in considering 1 Peter v. 5, 'Be clothed with humility.' This is what I want, to make me holy, happy, useful. O may I ever be little in my own eyes.

"This afternoon the Scriptures were sweeter to me than honey or the honey-comb. From this time I resolve to make them my delight and my counsellors. In the evening I had a profitable time while preaching, and afterwards conversing with the society at Great Bedwin. Notwithstanding the great opposition there has been, God has already done great things for this people. O Jesus, ride on, till all are subdued!

"Feb. 27.—When I arose this morning, I begged of God to make me a man of one business. Most of the day I spent in private. Yet not alone, for God has been with me indeed. Lord, make me holy.

"Feb. 28.—Happy all last night. Awoke in peace. By reading a letter in the Arminian Magazine, I was much stirred up to seek perfect conformity to the divine will; and had a joyful hope that God would soon work this change in me. O my God, thou knowest that I desire nothing in comparison with thee. Send me to

any part of the world; call me to suffer never so much; only give me thyself, and reign in my heart continually, and I ask no more. O my God, why not now? Let this be the accepted time; let this be the day of salvation. Lord, thou dost warm my heart: I feel thee near. Thou art mine; I am thine. I now resign myself, my understanding, will, memory, time, and talents, yea, all I have and am, to be thine. Accept the free-will offering. Take me, O my Father, as I am, and make me as thou wouldst have me to be.

"My soul was filled with the love of God this evening, while exhorting believers to lay hold on the promises now. This is the way to be useful.

"March 1.—Going from Waddesden to Oxon to-day, I found God remarkably near to me. I seemed to converse with him as a man with his friend.

"Mon. 3.—Riding from Oxon to Chibnies, my mind was much harassed with temptation to impatience with the bad road. I cried to God, and he delivered me. I believe I shall soon enter into perfect rest."

Having received a letter from his beloved mother, in which she expressed an earnest desire to see him, and great solicitude respecting his next appointment,—for it was not often that single men remained more than one year in a circuit then,—he wrote the following reply:—

"Oxford, April 15, 1788.

"My Dear Mother,

"No doubt you are often impatient for the approach of Conference. You long to see me; yet great as that desire is, I rejoice that you do not wish me to neglect my important work to visit you. The Lord has given you power to resign me up to his will; and I doubt not you have often been abundantly repaid in your own bosom. O my dear mother, consider with me, that 'They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.' One soul is worth a thousand worlds. How great a thing is it then to be instrumental in saving one soul! This fires my heart with a strong desire to pluck sinners as brands out of the fire: and I am often constrained to cry out,—'O may my

head, and tongue, and heart and all, spend and be spent in service so divine!'

"You are anxious about my next circuit. Let us make it the subject of prayer, that God may take the matter into his own hands. He cannot err. I am perfectly well in body, and happy in my soul. The Lord feeds me with honey out of Christ Jesus, the Rock of ages. * * * * *

"Your affectionate Son,

"JOSEPH ENTWISLE."

Although he was thus devoted to his work, and generally happy in God, there were seasons when his mind was painfully exercised about his office as a Christian minister; he had an affecting sense of its importance, and humbling views of his own unfitness. Sometimes, indeed, he was ready to sink under discouragement, which was greatly aggravated by the low state of religion in some parts of the circuit, and by occasional physical inability to pursue close study, induced by exhausting labour, poor lodgings, and hard fare. All these things, however, worked together for good, and had their influence in the formation of that high ministerial character which was afterwards uniformly sustained for so many years. His diary proceeds:—

"Oxford, May 15.—This morning when I awoke, I found a strong desire to devote myself more than ever to God. I never had such a sense of my unworthiness as of late. I often think I engaged in the ministry too soon. I am amazed that the people will come to hear me. I want to be truly humble. Though I thought my inward enemies were destroyed, yet I frequently find pride. Lord, make me holy. May I love to be unknown, and of no account.

"May 16.—Spent most of this day in meditation and prayer. Read the Journal of D. Brainerd. O for that zealous concern for the good of souls which he had!

"May 19, Wallingford.—There is much talk about religion here, but very little enjoyed. I never was in a place where backbiting and evil-speaking abounded so much as here. Instead of lambs they are like lions. This forenoon I had a sweet season in private. I could only say, 'Lord, here I am, mould as thou wilt thy

passive clay.' I found a willingness to be any thing, to do any thing, to suffer any thing, so God may be glorified.

"Wed. 21, Kingston Lisle.—O how wavering is my mind! Most of the day I could neither read nor meditate. O how unfit am I for the ministry! It seems, (as is frequently the case,) impossible for me to proceed in the work. How little do I know of men and things; of the Holy Scriptures, and of real Christian experience. I want to be a 'workman that needeth not to be ashamed.' Lord, help me to give thee my heart, and to be always employed for the good of souls. The deadness of the people in these parts depresses my spirits. There has been preaching here twenty years, and yet but few professors, and I fear not above one who is in a safe state. 'Arise, O Lord, thou and the ark of thy strength.' O how I long for the salvation of souls!

"Frid. 23, Great Bedwin.—Found this a day of great perplexity. Though my soul panted after God as the heart panteth after the water brooks, yet my ideas were so scattered, that I could not read or study to profit. It seemed almost impossible to preach; but I recollected God had in times past assisted me, and I endeavoured to trust him again.

"I found great enlargement of soul and liberty of speech while preaching from Acts xix. 2. O may I never distrust God again! What a work has God wrought here. O Lord, ride on, till all are subdued. Lay down with my heart filled with divine love. In the night awoke under a powerful temptation; my sleep departed from me; I got up, and prayed to the Lord till my mind was somewhat relieved.

"Frid. 30.—Saw the greatness of my charge: begged of God to show me the worth of souls, that I may speak as one who is in earnest. In prayer, I was shown how short I came of making 'full proof of my ministry';—how little I have done for God; and how much of self and pride has been mixed with that little. But, O thou who knowest all things, thou knowest I desire to think, and speak, and act for thee. O dreadful Jehovah! here I am, no longer mine, but thine. I now desire to make a solemn covenant engagement with thee. O accept of a heart that fain would be thine. O impart unto me

much of thy Holy Spirit, that I may be a burning and shining light."

Many of the excellent of the earth have found it a valuable help to piety and devotedness to God, to enter into *written* covenant engagements with Him, by frequent reference to which they have been reminded of their solemn obligations. Of this help Mr. Entwisle felt it a privilege to avail himself. He therefore drew up a form of covenant, in which he surrendered himself without reserve to the divine disposal, and solemnly engaged to "use all his gifts, grace, time, health, and strength, for the glory of God and the good of souls." This covenant, after much fervent prayer, he signed and sealed upon his knees, alone with God, at High Wycomb, on the 2nd of June, 1788. He was favoured with much of the divine presence during the solemn transaction; and it appears to have had a happy influence upon his future life. The devoted spirit which pervades this document, drawn up during the first year of his itinerancy, he was enabled by the grace of God to maintain with but little variation to the close of his ministerial course.

The following extracts from his journal will conclude the history of his residence and labours in Oxfordshire.

"June 4.—For several days, though my heart has been much engaged with God, I have not found that liberty in public prayer and preaching which I usually feel. This morning in prayer I inquired the cause, which seemed to be, want of simplicity of intention. I do not pray to a present God as I ought in public. I do not address immortal souls with that life and zeal with which I ought. It is an easy thing to preach every day; but to keep the heart properly engaged in the work, requires much self-denial and mortification, and a life of holy watchfulness, prayer, and faith. Thou knowest, O Lord, I would be singularly pious, laborious, and (if it be thy will) useful. Remarkably favoured this evening in public. How well it is to have nothing in view but the glory of God and the good of souls. Lord, keep me disinterested,—dead to human praise,—fearless of human frowns.

"June 7.—In my way from Waddesden to Oxford, much tempted to peevishness; yet it is a pain to me to feel any temper contrary to love. At Oxford I found

the enemy was again sowing the seeds of discord. My soul was much grieved on the occasion. But, blessed be God, it did not disturb my peace.

"Lord's-day, June 8.—Much depressed to-day both in public and private, by seeing the dreadful state of the society here, occasioned by evil-speaking. I resolved to give tickets to those only who agree to speak no evil of an absent brother or sister.

"June 11.—Our Quarterly Meeting at High Wycomb. What I had before feared befel me;—a resting in creature comforts. I seemed so pleased with the company of my friends, particularly my two fellow-labourers, that I forgot too much the presence of God. Yet I went away resolved more than ever to be devoted to God.

"June 14.—I got to Oxford early this morning, promising myself an agreeable season in my study. But my mind is so confused, my ideas so scattered, that I can neither read, write, meditate, nor pray with any degree of recollection. I seem shut up: my mind incapable of any new ideas. I know not how to preach. It appears as if I had no idea how to compose a discourse. Well, I'll trust my Divine Master. He has helped me many a time. He will again. * * * * Much assisted to-night while preaching from Psalm cvi. 34, 'My meditation of him shall be sweet.'

"Mon. 16.—Much tempted, while riding, to peevishness. O how often am I so tempted to this evil that I can scarcely forbear abusing my horse. Lord, make me holy!

"Mon. 23.—Much hurt to-day by lightness of spirit and too much talk. I find that even religious conversation when unseasonable is injurious to piety.

"June 30.—In the course of this last week God was much with me, and I have found a sensible increase of holiness as well as divine knowledge. I bless God, my mind is brought into a studious, calm, recollected frame. This evening, I took leave of my dear friends at Slade End and Moreton. As God in mercy made me instrumental in the conversion of several here, we had a sorrowful parting. Though I concealed it, yet my heart was full. Lord, keep those young, tender lambs!

"July 10.—My dear brother Reece came to Wycomb to spend the day with me. We had a pleasing and profitable interview. I cannot but admire and desire to

imitate his piety and recollection of mind. If he continue to improve his talents and increase in piety, he will certainly be a very great man in the church of God. O that I may at least creep after him. God has made us like David and Jonathan.

"Thurs. 24.—Went to take leave of Brother Pescod, who was going to Conference. I have abundant cause to bless God for being cast with him.

"Sat. 26.—This has been a precious day indeed. When Brother Reece and I were at prayer together, it seemed as if I was speaking to God face to face. O how his love was poured into my heart. Tears of love mine eyes o'erflowed. I found it a great trial to part with my friends at Wycomb; and was almost overwhelmed with grief. Here we have no continuing city.

"July 31st.—This morning I received a letter from Mr. Thompson, informing me that I was appointed to labour with him in the Birstal Circuit. I received it with a mixture of joy and sorrow. Joy, in being permitted to labour with one who will be as a father to me. Sorrow, feeling my want of abilities for such a circuit."

After parting with his esteemed Superintendent and colleague at Oxford, with whom he had spent the first year of his itinerancy in great harmony and peace, and with an encouraging measure of success,—the number of members in the circuit having increased from 560 to 620,—he set out on horseback on the 1st of August for Manchester, to visit his parents before entering upon his new circuit, preaching, according to the usage of the times, at the various places through which he passed in his way.

To a Methodist preacher, the time of removal to a new circuit is usually a season of painful excitement. Places which have become endeared as the scenes of toil, of conflict, and of gracious visitations from on high, and which are thus associated with the most tender and profitable recollections, must be forsaken,—perhaps never to be visited again. Then there is the pain of parting with beloved colleagues, and with Christian friends, to whom he has become strongly and affectionately attached; —and no attachments are stronger than those which are based on Christian principle, and especially those which are established between the Christian minister and his

spiritual children. But from these he must tear himself away, to labour among people to whom as yet he is utterly unknown. No wonder that occasionally it should be a season of deep depression; relieved, however, by the animating prospect of meeting again in that happier clime where the pang of parting shall never be felt. Such it was to the subject of this memoir, when called for the first time to change circuits. And his depression was the deeper, because he was appointed to labour among a people who had been favoured with some of the very best preachers in the Connexion. He had but a mean opinion of his own qualifications, and feared he should never "make his way."

On Friday, the 15th of August, he arrived at Birstal. Here he had the advantage of the judicious counsels of the Rev. Wm. Thompson, his Superintendent, whom Mr. Atmore describes as "a man of remarkably strong sense, a fertile genius, a clear understanding, a quick discernment, a retentive memory, and a sound judgment. His mind, naturally endowed with strong parts, was greatly improved by reading and close thinking; so that as a Minister, he was 'a workman that needed not to be ashamed, rightly dividing the word of truth.' He was supposed by many to be one of the closest reasoners and most able speakers, that ever sat in the Methodist Conference."

Mr. Entwisle entered upon the work of his new circuit with renewed acts of self-dedication to the service of God and his church. On the day after his arrival he writes:—

"Sat. Aug. 16, 1788.—O Lord, I now solemnly devote my all to thee and thy people. O may I walk in and out before this people as becomes a minister of Jesus Christ. May I give myself wholly to these things, that my profiting may appear unto all. Wherein I am deficient in years, may I make it up in seriousness and gravity; and by continual application attended with thy blessing, may I be enabled to bring out of my treasury things new and old for the edification of thy people."

He thus records the labours of his first Sabbath. "Sund. 17.—This day I had a deep sense of my own helplessness, but found God remarkably precious to my soul. I preached four times to large congregations,

found great enlargement, and humbly trust the people were profited." His journal proceeds:—

"Mon. 18.—I spent most of this day in reading, meditation, and prayer. I see I cannot make full proof of my ministry, unless I give attendance to reading, &c., according to the directions St. Paul gives to his son Timothy. Lord, help me!

"Aug. 20.—I enjoyed much of the presence of God in study this forenoon. I can truly bless God for bringing me here, where I have an opportunity for much retirement, have a good library, provided by the Birstal Circuit for the use of the preachers, and, in short, every help I could desire.

"Aug. 23.—For two days I have been much depressed and cast down. I thought it impossible to go through my work. I found no life or power in preaching, no pleasure in reading and meditation. I was ready to doubt whether I was called to the work or not; but found a willingness to be or do any thing, if God would but grant me his presence.

"Sun. 24.—I found little liberty in preaching this morning at Gildersome; but at Morley had great enlargement; the Lord assisted me far beyond my expectations; and I was greatly encouraged to hope God would carry me through my great and important work. O that I may fully answer the character of a Christian minister. Walking in the fields alone, the Lord revealed himself to me in a wonderful manner. O how near did I feel him! My soul sank as it were into nothing before God, and I saw clearly, that if faithful to the grace then received, I never need lose the presence of God any more.

"Wed. 27.—Have enjoyed much communion with God for the last three days, and have had great liberty in preaching. Oh! how easy it is to go through the work of God, when he is with us! O my God, may I ever keep humble at thy feet.

"Sun. 31.—This has been a day of great fear and trembling. I felt the importance of my work, and am convinced that *a little* grace will not suffice to enable me to go in and out before this people as I ought to do. I spent the evening in company with Mr. Pawson. His seriousness and gravity, his solid piety and profound

judgment, raised in me an earnest desire to be wholly devoted to God.

"Sat. Sept. 6.—I have been much exercised this afternoon. The occasion of the trial was this: hearing of a sick person, I went to a friend's house to make some inquiry where she lived. While I was there, an old professor and leader came in, who said, 'It is out of fashion for preachers to visit the sick now;' and some other words equally ill-natured. There is no escaping the censures of some men; but I have in that respect the testimony of a good conscience. Lord, help me to seek nothing but thy glory and the good of souls!

"Mon. 15.—Got off my watch; lost that attention to God's presence I had retained for several days; felt pride and a worldly spirit. I almost envied some of my brethren who seemed to be more comfortably situated than myself; and found a strong propensity to be among the rich and great. Lord, keep me humble.

"Thurs. 23.—For seven days last past, I have been passing through deep waters. My trials have arisen partly from the misconduct of one very near to me; and partly from the divisions occasioned by the preachers' leaving Dewsbury, and Mr. Atlay's coming there. But I have found that 'all things work together for good.' My soul is more than ever weaned from earth. My late trials have had a good influence; they have made me more spiritual and heavenly-minded."

The division above referred to was a source of great distress to his mind, and created considerable uneasiness for some time in many parts of the Connexion, both on account of its unhappy influence on the societies in the Dewsbury and Birstal Circuits, and the importance of the principles involved in the dispute in which it originated. The facts were thus briefly stated by Mr. Wesley, in a circular addressed "to the Methodist Preachers," and dated "Redruth, Aug. 23, 1789."

"Some years since, Mr. Valton wrote to me from Yorkshire, informing me there was great want of a larger preaching-house at Dewsbury, and desiring leave to make subscriptions and collections, in order to build one. I encouraged him to make them. Money was subscribed and collected, and the house built, which the Trustees promised to settle in the usual form. But

when it was finished, they refused to settle it, unless a power was given them to displace any preacher they should object to." This was a concession which Mr. Wesley could not conscientiously make; for as he justly remarked, "If they have a power of refusing any preacher whom they disliked, I have no power of stationing the Dewsbury preachers; for the Trustees may object to whom they please. And themselves, not I, are finally to judge of those objections."

During the preceding year Mr. Wesley had had similar contests with the Trustees at Birstal, Bradford, and other places. He felt that the permanency of that great work which he had been instrumental in effecting, depended in a high degree upon the maintenance of the principles for which he was now contending. And he was especially influenced by these two considerations: first, that it was essential to the independence and the free action of the preachers, that the power of appointing, removing, and trying them should be vested in himself, and the Conference after his death;—and that they must inevitably be in bondage to the Trustees, if the latter had the power now claimed by those of Dewsbury: secondly,—that the concession of this power would be fatal to the *itinerant system*, which he regarded as an important arrangement of Divine Providence for maintaining the efficiency of the ministry, the edification of the people, and the unity of the Connexion. His own words are:—

"Whenever the Trustees exert their power of placing and displacing Preachers, then 1. Itinerant preaching is no more. When the Trustees in any place have found and fixed a preacher they like, the rotation of preachers is at an end; at least, till they are tired of their favourite preacher, and so turn him out. 2. While he stays, is not the bridle in his mouth? How dares he speak the full and the whole truth, since, whenever he displeases the Trustees, he is liable to lose his bread? How much less will he dare to put a Trustee, though ever so ungodly, out of the society?"

Some objected that by his insisting upon this mode of settling the chapels, he "occasioned endless strife, animosity, and confusion, and destroyed the work of God." Mr. Wesley replied, "No; not I. It is these Trustees

that occasion all the strife, animosity, and confusion, by insisting upon a right to place and displace preachers. I go on in the old way, as I did at Bristol, Kingswood, and Newcastle. It is they, that by obstinately going out of it, hinder, yea, destroy the work of God. And I charge them with the blood of all those souls that are destroyed by this contention. It is they that do the wrong,—that will place and displace preachers,—who bawl and pour out bitter words. But let them take care; for God heareth. And he will arise, and maintain his own cause!"

Mr. Wesley deemed it quite necessary that this important question should be definitively settled while he was living. Some of his friends tried to persuade him to leave its decision to his successors. They said, "Since this power will not commence till your death, why should you oppose it? Why should you not keep yourself out of the broil, and let them fight it out when you are at rest? Why should you pull an old house upon your own head, when you are just going out of the world? Peace be in your days. Why should you take upon yourself the burden which you may leave to your successors?"

He answered, "In this very respect I have an advantage which my successors cannot have. Every one sees, I am not pleading my own cause; I have already all that I contend for. No: I am pleading for Mr. Taylor, Mr. Bradburn, Mr. Benson, and for every other travelling preacher, that you may be as free, after I am gone hence, as you are now I am at your head; that you may never be liable to be turned out of any or all of our houses, without any reason given, but that so is the pleasure of twenty or thirty men. I say *any;* for I see no sufficient reason for giving up any house in England. Indeed if one were given up, more would follow: it would be 'as the letting out of the water.'"

The great object for which Mr. Wesley was now contending, was:—1. That all the preaching-houses might be settled on such a plan, as would secure them for ever, so far as human arrangements could do this, for the purposes for which they were originally intended: and 2. That the independence, the purity, and the fidelity of the ministry might be maintained by establishing it as a principle, that they should be tried by their peers only,

and that no body of Trustees should have the power of removing a preacher against whom they might have unreasonable objections.

There was no dispute about the *property* in these chapels. Mr. Wesley never claimed either for himself or the Conference any right to the property; but merely the power of appointing and removing ministers; and that not arbitrarily and capriciously, but on clearly defined and scriptural principles. His thorough knowledge of human nature, his extensive acquaintance with ecclesiastical history, his observation of many instances in which chapels built by the pious Nonconformists had been grievously alienated from their original purpose, and his clear insight into the tendency of the principles adopted by the dissentient Trustees, all combined to produce a deep conviction that it was his duty now to make a stand for principles essential to the permanency and purity of the Connexion.

Some good men doubted at the time whether it would not have been better to leave the chapels unsettled, than to encounter so much opposition, and risk the consequences of the divisions which took place; and feared that the highest interests of the church were sacrificed to those which were of minor importance. But many of these lived long enough to see and admire the practical wisdom which characterized Mr. Wesley's proceedings on this occasion: and during the agitation of the Connexion by Mr. Kilham and his party in 1797—8, and more recently by others in 1829 and 1835, they were constrained gratefully to acknowledge the wise and gracious providence of God by which Mr. Wesley was led to the adoption of plans which effectually secure the Connexion from evils which have been very injurious to other sections of the Christian church.

Many attempts were made to bring the Dewsbury Trustees to a right mind. Preachers of the highest character and influence in the Connexion were deputed to negociate with them. Various conciliatory measures were proposed and rejected; but every attempt proving ineffectual,—the Trustees still insisting upon the power of refusing or removing any preacher they disliked,—and seizing upon the new chapel built by the contributions of the people (the Trustees themselves not contributing

one quarter of what it cost,) the only alternative left to Mr. Wesley and the conference was,—either to sue for the chapel or to build another. The latter course was preferred as the most peaceable and christian. And as nearly the whole of the Dewsbury Society, and many in the circuit espoused the cause of the Trustees, the two preachers who had been stationed there were withdrawn, at the Conference of 1788, and the societies and members who still adhered to Mr. Wesley were connected with the Birstal Circuit. The Trustees elected John Atlay, Mr. Wesley's book-steward, as their minister; and he chose William Eells, as his assistant or curate,—a preacher who at the last Conference had, by mistake, been left without a circuit. Mr. Atlay had for some time been in secret correspondence with the Trustees, and from the subsequent testimony of some of their number, appears to have been the chief instigator of the whole mischief.

Most unhappy was the state of things in that part of the Birstal Circuit, when my father entered upon his labours. Envy, strife, uncharitableness, evil-speaking, and almost every evil work abounded. Many were turned out of the way, and many more hindered in their spiritual progress. He used, in after life, to compare the moral desolations he witnessed in Dewsbury and the neighbourhood, to the field of battle, after a sanguinary engagement,—many slain, and many mortally wounded. Of the Dewsbury Society only two members, a good man and his wife, of the name of Drake, adhered to Mr. Wesley. Many were scattered; some of whom went into the world, and never returned; and the rest continued for a time under Mr. Atlay, who with the assistance of Mr. Eells and others, formed societies at Newcastle, Shields, and other places. These societies, however, dwindled away, and came to nothing.

The chapel at Dewsbury, after passing into the hands of various parties, none of whom prospered there,—a blight seeming to rest upon every undertaking,—was at length offered to the Conference by the surviving Trustees, a few years ago, when it again became the property of the Connexion.

Mr. Entwisle was a man of peace; he hated strife, and was greatly distressed with the existing state of

things. He had, in common with his Superintendent and colleague, to preach out of doors at Dewsbury, until another place could be obtained, and a new chapel built. In this they were assisted by Mr. Pawson and Mr. Mather, the Superintendents of the Leeds and Wakefield Circuits. It was painful to be thus in open opposition, —Methodists against Methodists. In a letter to Mr. Reece, dated Nov. 22, 1788, he thus expresses himself:—

"Messrs. Atlay, and Eells are come to Dewsbury, have got possession of our chapel there, and are opposing with all their might Mr. Wesley and the Conference. Trials these of the first magnitude. Were it not that Providence has placed me here, I should have forsaken the circuit ere now. Wherever we are, we must be tried. O how well it is to make God our all! These trials, as well as my mercies, I bless God, lead me up to the source of immutable felicity."

Amidst surrounding strife and contention, he endeavoured to secure the ornament of a meek and quiet spirit: looking above the distressing events which encompassed him, he strove to fix his eye upon the Great First Cause; and depending upon Jesus for his gracious aid, he laboured on with a calmly-fervent zeal, and not without success. He was encouraged by frequent conversions under his ministry: and even at Dewsbury, his most trying scene of labour, God was with him and his brethren, so that during the first three months, the number of members increased from two to twenty-six, chiefly by conversions out of the world.

He thus writes to his friend Mr. Reece, in the letter from which the preceding quotation is taken.

"A quiet, peaceable disposition is absolutely necessary for those who would make proficiency in knowledge and holiness. When the mind is recollected, it is capable of continual improvement, by observation, reading, hearing, conversation, and meditation. The more I live in this peaceable region, the more rapid is my progress in knowledge and piety.

"God has undoubtedly a 'sovereign right to dispose of our every concern according to his good pleasure.' If so, the least degree of uneasiness in our station, is, in the same degree, a resisting of his will, whose hand none

can stay. How much, then, does it become creatures, especially such as we are, who have such circumscribed views, to learn subjection to the will of our Sovereign. Nay, ought we not to rejoice that it is the will of *our Father*, who is infinitely wise, powerful, and good. The Lord reigns, let the earth, more especially the children of God, rejoice. But, what creatures we are; how apt to despise infinite and exalt finite wisdom, or more properly, perfect ignorance. O unbelief! thou most unreasonable reasoner, when wilt thou be totally destroyed!

"Your 'congregations are large.' So are ours. Who is sufficient for these things? No doubt, my brother feels with me his unfitness. O may this drive us nearer the fountain. We have, blessed be God, had some awakened. This supports me, with the testimony of a good conscience, under the trials we are at present exercised with in this circuit."

The careful reading of Baxter's "Reformed Pastor," and of the lives of certain eminent Christians about this period, was of great advantage to him; he was led to propose to himself a high standard of ministerial qualification and duty; and although in measuring himself by this standard, he was greatly humbled, and sometimes depressed, under a sense of his defects, yet he was much quickened and encouraged in the pursuit of those gifts and graces which he saw to be essential to success in his work. His examination of himself was close, searching, and faithful; and the results were habitually recorded in his diary with the utmost honesty and candour. The following are instances in point:—

"Frid. Nov. 28.—By reading Baxter's 'Reformed Pastor,' I am convinced, 1. Of my want of zeal for the glory of God and the good of souls. I fear I have too much preached for myself: I have been more concerned to spend an hour with applause—(O that I could write it with tears of blood!)—to be esteemed a good preacher, than to glorify God and profit the people. Oh! how much pride is mixed with my private studies and public ministrations. 2. Of mis-spending time. I ought to be labouring constantly for the good of souls: but oh! how many hours have I lost. 3. Of the necessity of greater spirituality and more unreserved devotedness of heart and life to God. On these accounts I would humble

myself at Thy feet, and with the keenest sensations of grief, I would confess my sins. Oh! how ungrateful have I been to thee, O Lord. How justly mightest thou take thy word utterly out of my mouth. I do now solemnly engage myself to be thine. Through thy grace I will eat no more than will support nature: I will only sleep enough to refresh a weary body: I will spend no time in company but what is necessary to recruit my wasted spirits, or profitable to the people among whom I labour. I will employ all my time and talents,— all I have and am,—in the service of souls, and for the advancement of thy kingdom in the world, I am conscious that in this course I shall meet with much opposition from Satan, my own wicked heart, and lukewarm professors. But as I am embarking in thy cause, I will look for thy help. Lord, make and keep me humble and disinterested. Give me to feel the importance of my work and the value of immortal souls. O Thou Searcher of hearts! am I not sincere? Am I not willing to give up all for Thee? Search me, and try me; and if any thing be wrong, though dear as a right eye or hand, O give me strength to pluck it out, or cut it off.

"Birstal, Feb. 18, 1789.—This morning I feel almost overwhelmed with a sense of my unfitness for the work I am engaged in. How little do I know of God or myself; how little of men and things; nay, how little of the Holy Scriptures. O when shall I be filled with knowledge and holiness.

"Thurs. 19.—Peculiarly assisted this forenoon in my studies. When God is present to help, all goes on well: when he is absent, all goes on heavily.

"Frid. 20.—Much depressed this morning. I fear I am of little use in the world. O what an unprofitable servant! Lord, what steps shall I take to be useful? Only shew me the way, and help me to walk in it. If my heart does not deceive me, I would be such a one as Thou wouldst have me to be. O Lord, if I am too clamorous for gifts, keep me down. If I am too eager in pursuit of knowledge, forgive my folly.

"Sun. 22. Birstal.—This has been a good day to my soul, and I trust many others. I have enjoyed peculiar nearness to God in secret. This forenoon I felt unusual longings after holiness. O for greater spirituality, and

heavenly-mindedness, and unreserved devotedness to God. I want to be all of a piece: always recollected, at home or abroad. But how few are in such a state. Many times when I fall into company with persons who have long been in the ways of God, who have long sustained public offices in his church, instead of being edified and instructed, I am hurt by them. O how vain and trifling is the conversation of many professors! and how often have I drank into their spirit. Lord, have mercy upon me."

The preceding quotations evince an earnest desire for ministerial gifts with a view to ministerial usefulness. A constant reference to this end regulated all his studies: he did not consider himself at liberty to consult inclination in the choice of books, or the employment of his time, but was governed by a conscientious regard to what would most conduce to the great end of his ministry. Thus when urged by one of his intimate friends to engage in the study of the languages, he replied;—"I have not yet made any attempt to learn the languages, because, 1. I have not time: having so often to preach to the same people, my time is taken up chiefly with the study of divinity, in which I feel my deficiency. 2. I have no teacher. 3. The learning of languages is not so perfective of the understanding as some other studies. I would advise you to read Norris on the 'Conduct of human life with reference to learning and knowledge.' You won't grudge your labour. It is in the 8th Vol. of Wesley's Works."* Some time after, however, being convinced that it would be of great advantage to be able to read the New Testament in the original, and regarding a knowledge of the Latin language as necessary in order to the attainment of the Greek, he determined to commence the study of the former without delay. The spirit in which he entered upon this pursuit, appears in the following extract from a letter to the Rev. R. Reece, dated April 4, 1789.

"I have begun to learn the Latin tongue. Providence seemed to point out my way to it. A friend advised me to study it, made me a present of some books, and offered

* The 12mo. edition in 30 vols. is here refered to: it is not in the modern editions, but may be found in the Christian Library, 8vo. edition, vol. 30. p. 36—68.

me all the help I need. Several others who understand the language have since made the same kind offer. I have gone through the declensions of nouns, and trust, through God's blessing, I shall in a few months be able to construe the Latin Testament. Yet I enter upon this work with fear and trembling. Many, when they have got a smattering of the languages, have immediately thought themselves wise and learned, and have despised their brethren. O may I ever be little in my own eyes!"

At the Conference of 1789, Mr. Entwisle was re-appointed to the Birstal Circuit. Mr. Thompson removed to Halifax, and was succeeded by Mr. Pawson, who had been Superintendent of the Manchester Circuit in 1784, when Mr. E. was a local preacher there. He now felt himself highly favoured of the Lord in being placed under the care of so judicious a minister,—one who was distinguished among many other excellent traits, by his affectionate concern for the junior preachers. Jas. Ridall was the third preacher; a man of deep piety, and an example of humility and modesty: his abilities as a preacher were not great, yet on account of his unaffected lowliness of mind, his uniform devotedness to God, and zealous endeavours to save souls, he was highly esteemed by the people. The following quotation from Mr. Pawson's manuscript journal will shew the views he entertained of his colleagues, and the delightful harmony subsisting between them.

"1789.—I was appointed to Birstal along with two truly pious, holy, upright, and acceptable, young men, Joseph Entwisle and James Ridall. They live in the house with us, and are every way agreeable. We sincerely love them, and have reason to believe that they love us. They are peaceable, serious, and spiritual in their conversation; mild and humble in their spirit and temper, useful among the people, and greatly loved and esteemed every where."

Such was the general testimony to Mr. Entwisle's consistent piety. The esteem in which he was held by those among whom he laboured and with whom he lived, was strikingly in contrast with the abasing views of himself which pervade his diary. He fixed the standard of Christian experience, conversation, and conduct high, and was unusually severe in judging himself, making no

allowance for any of his own defects, while most indulgent and charitable in his construction of the conduct of others.

At the Conference this year it was agreed to build a Chapel at Dewsbury without delay. A subscription was entered into among the preachers. Mr. Wesley headed the list with a donation of £50; Dr. Coke gave an equal sum; the preachers present made it up to £206, and shortly afterwards others who were not present at the Conference, added £11 more. A general application was made to the Connexion in aid of this design; and before the end of August, ground was purchased, and the erection proceeded with such despatch, that early in January the roof was on. Mr. Pawson had stood high in the esteem of the Dewsbury people: even the ring-leaders of the secession had been accustomed to speak well of him, on account of the conciliating course he had pursued while any hope of adjusting the differences remained. But now that the breach was made, and his energies were steadily devoted to the interests of the small society which was faithful amidst the extensive defection, the seceders assumed an altered tone. Mr. Pawson says, "I doubt not but we shall yet see good days in that place. One of their Trustees is come back to us, and I believe more of them will follow. Before I came into this circuit, I was high in the esteem of that people. However much they blamed the other preachers, none of them blamed me. But now, for fear I suppose that I should draw any of the people away, they are endeavouring to make me as black as they can. I am quite weary of their strife and contention."

The eagerness manifested by the disaffected to fix some stain upon the character of the preachers, and especially of so devoted and venerable a minister as Mr. Pawson was universally acknowledged to be, deepened Mr. Entwisle's conviction of the necessity of an eminent degree of holiness, to enable him to live unreprovably before those who were constantly watching for occasions to censure and defame. His thoughts were thus led more frequently to dwell on the character and qualifications proper to the ministry; the habit of observing and judging himself was confirmed, and his prayers for the influences of the Holy Spirit were more fervent. His

journal at this period is chiefly occupied with these topics. The following are extracts:—

"Sept. 26.—This morning led out in meditation upon the importance of the Gospel ministry. It is a holy calling; therefore ministers should be men of clean hands and pure hearts. They should be distinguished not merely by a black coat or gown, but by their superior wisdom and prudence, love and zeal, humility and meekness, patience and resignation, deadness to the world, and disinterestedness. I am convinced that in order to make full proof of their ministry, it is needful to live a life of prayer and devotion, of faith and holy communion with God. They should be often in the mount. All their conversation should be spiritual, holy, heavenly; that they may season all with whom they converse. Lord, who is sufficient for these things? O God, help me, thy poor servant. I would,—thou knowest I would,—fully answer the above character, and make full proof of my ministry.

"Sun. 27.—I have suffered much to-day for want of retirement. I often wonder at the inconsiderateness of some even serious people. They seem to have no idea of the necessity of a preacher's mind being composed, when he is about to address immortal souls upon matters of eternal importance, or of his need to wrestle with God in prayer for his gracious assistance, as well as to get his subject previously digested. Lord, help me to be more watchful for the time to come.

"Oct. 27.—In the evening I was much pained to hear some young persons, children of professors, so expert in their censures of the preachers. Certainly their parents, who I believe set them the example, have a sad account to give to God.

"Oct. 31.—Reading the lives of the Scotch worthies, I was ashamed before God to see myself come so far short of that zeal and diligence which they discovered in their conduct. O Lord, help me to live up to my privilege, and to make full proof of my ministry. O how holy, how serious, how spiritual, how watchful should a minister of Christ be. How apt I am to forget the dignity and importance of my office. O Lord, let me feel the value of souls! Let me travail in birth till Christ be formed in them. Let me be willing to impart not the

Gospel of God only, but my own soul also. Let me never be honoured with the name of a minister, and receive a maintenance as such, without having the spirit of a minister, and doing his work as a 'workman that needeth not to be ashamed.'

"Sat. Dec. 5.—Arose early this morning, took a walk into the fields before daylight, and was exceedingly drawn out after God. O what longings I feel after holiness—perfect holiness. Preserved in a solemn praying frame most of the day. At night I was visited in a remarkable manner: my soul melted before my blessed God like wax before the fire. I sunk as into nothing before him, and felt

> 'That speechless awe that dares not move,
> And all the silent heaven of love.'

Whether God has destroyed the last remains of sin or not, I cannot say; but I am certain I have had another plunge into the abyss of divine love. After supper I conversed with Mr. and Mrs. Pawson about death and eternal glory; and found my heart detached from all sublunary enjoyments, and wholly taken up with the thoughts of another world.

"Sun. Dec. 13.—This morning when I rose, my mind was as dark and confused as it could be. I could only compare it to a troubled sea. I could not see how I could possibly go through the work of the day, having to preach twice to a very large congregation, and to meet several classes. O my God, what must I do? Unto whom shall I look for succour? Who can still the tempest of my mind? Canst not thou, O Jesus? The winds and the waves obey thee. O let me prevail with thee for a blessing. 'I am thine, save me,' in this trying hour. Where art thou, O my Saviour and my God? Draw near: thy pitying ear incline. I cannot, I will not live without thy presence. I cannot, I will not preach without thy power. While I am writing, I find a measure of calmness. O may my mind evermore be unruffled. Let no person or thing interrupt my fellowship with thee."

These painful exercises of mind with the discouraging views of himself with which they were attended, were doubtless designed to prepare my father for greater use-

fulness in the church; that having himself passed thro' alternate scenes of conflict and victory, depression and consolation, he might be better enabled to "comfort them which were in any trouble by the comfort wherewith he himself had been comforted of God." An opportunity to do this occurred about this time. One of his earliest religious acquaintance, and his most intimate friend, to whom the charge of his class had been committed when he left Manchester for the Oxfordshire Circuit, the late Rev. Robert Lomas, father of the present Rev. John Lomas, had been sent out to travel at the Conference of 1789. His first appointment was to the Macclesfield Circuit, with his uncle the Rev. John Allen, by whose advice my father began to preach. In a Memoir which appeared in the Methodist Magazine for 1811, my father says of his friend:—"During his first year as an itinerant, Mr. Lomas's mind was much exercised and discouraged; so that it was with difficulty his friends prevailed on him to continue in the work. The evil reasonings into which he fell, greatly hindered his studies, and perhaps lessened his usefulness for the time, but in the issue were over-ruled for good; for when his mind was perfectly satisfied that he was in the way of Providence, he spared no pains in his labours for the glory of God and the good of souls. He is very circumstantial in recording what passed in his mind on the occasion. I shall make a few extracts from his papers. —'In a little time I began to be sorely tempted of the devil. It was represented to me that I might have been as useful at home, where I might have been serviceable to my parents also, and have lived independent of that support which as a travelling preacher, I received. I was inclined to think that if I were supported as a preacher of the Gospel, I ought to preach more, or do something more than I did, (though it was evident I preached as much as my constitution would bear) and that I might have employed my time from morning till night in work serviceable to the ministry. I said in my heart, if St. Paul were upon earth again, and had no more to do than I have in the vineyard of the Lord, he would labour with his hands, and be chargeable to no man; not considering that it was quite necessary for me to employ my vacant hours in preparation for preaching, &c. whereas the

Apostle was divinely inspired. Thus I reasoned, and thus to some I talked; while what my friends said in opposition made little impression on my mind. I almost determined to desist from travelling at the ensuing Conference. In this frame of mind, I wrote to my much esteemed friend ————, stating my reasonings and thoughts in all the strength of which I was capable; expecting to gain him over to my way of thinking. His answer, though it crossed my expectations, was satisfactory to my mind. He shewed me clearly that I was under temptation; that my thoughts were vain and groundless; and that I ought to be thankful to God for having brought me into such a situation.'"*

Mr. Entwisle was the "much esteemed friend," whose name was modestly suppressed in the above extract from Mr. Lomas's papers. The letter he wrote to him on this occasion, may perhaps not be unacceptable to the reader. It will show the beneficial influence of the painful exercises through which he had been called to pass. In him tribulation had worked "patience; and patience, experience; and experience, hope." And as it was the means of relieving the mind of one who became an eminently pious, talented, and useful minister of the Gospel,—so it may again, by the blessing of God, break the force of some of those painful temptations by which the enemy frequently assails those who are called by the Great Head of the Church to the same honourable but arduous work. The letter is as follows:—

"Birstal, Dec. 17, 1789.

"DEAR BROTHER,

"I can easily forgive you, as your deferring to write has not arisen from your want of Christian love, but is owing to the confusion and distraction of your mind. I can sympathise with you, because I have been exercised myself in the same way. I am glad you have opened your mind so freely. O that my God would direct me to say something that would be of use to you!

"I would observe, in the first place, that the trials you have been labouring under, are such as are very common to young preachers at their first setting out in the work of God. Several reasons may be assigned for

* Methodist Magazine, Vol. XXXIV. p. 81.

this:—First, It is quite new and strange to a person who has been much employed in the hurry of business, as you and I were, to be constantly engaged in reading, writing, meditating, travelling, &c. The mind, much at leisure, (which was not the case before) is too apt to be employed in unprofitable reasonings. A continual change of place and company is disagreeable to those who are of a thinking and reserved disposition. A sense of the greatness of the work often sinks the spirits of young men, who are truly acquainted with their own ignorance and weakness. They think—what wisdom, what prudence, what simplicity, what humility, what disinterestedness, what zeal and courage,—all blended together, are needful, to make us *able ministers* of the New Testament. Sometimes they are afraid they will be of no use in the world: that they are taking the poor people's money, and yet doing them little or no good. Now these reasonings depress the mind, impair the vigour of the animal spirits, (if given way to) and bring on nervous disorders which are very troublesome to studious persons. These things I can speak from experience. Oh! how many dark, sorrowful days have I had since I began to travel. If I had been acquainted beforehand with these things, my spirits would have failed because of the work.

"Another cause of the trials of young preachers is this:—Satan is determined to make their way as rough as possible. No persons in the world are such enemies to Satan's kingdom, as holy, faithful, zealous preachers of the Gospel; therefore his utmost strength is exerted to destroy, and if he cannot destroy, to perplex such as are likely to answer that character. But let us consider the Captain of our salvation. Before he began his public ministry, he was led by the Spirit into the wilderness to be tempted by the devil; and St. Paul says he 'was in all points tempted like as we are, yet without sin.' Besides, our Lord hath said, 'Lo! I am with you always,' &c. Courage, brother, courage! Christ holds the stars in his right hand. If we are faithful to grace, the very temptations of Satan will be the occasion of defeating his own designs, and undermining the foundation of his own kingdom. When he sets before us our unfitness for so great a work, or when we give way to evil reasonings

upon that head, let us instantly confess our ignorance, and fly to Him, who has promised to give us wisdom liberally without upbraiding. When we are conscious of our want of deep piety, let us not sink into discouragement, but be importunate at the throne of grace for more intimate fellowship with the Father and with his Son Jesus Christ. Prayer can do great things. And you have need to attend to the apostolic injunction, 'Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.'

"You think you 'might be useful at home to your parents, and do as much good in a spiritual way.' Is not this carving for yourself? Should we not suspect ourselves when we find pleasure in our designs? Would it be a piece of self-denial to go home?

"You think unless you could preach very often, the 'difference between a travelling and local preacher is not very great.' I think it is. A travelling preacher is delivered from those encumbrances which necessarily attend worldly business, and which unfit the mind for meditation on the mysteries of the kingdom of heaven. A travelling preacher has more leisure to converse with God on the mount of holy meditation and prayer; more time to converse with the people, visit the sick, &c. I am fully convinced that if we visit the people in their houses, and converse with them in a serious, scriptural way, inquiring into the state of their minds, and joining with them in prayer suited to their states and wants, we shall be both useful and happy in the Lord's work. For my own part, I can say it to the glory of God, my method is this:—I spend all the forenoon in my room: after dinner, I frequently, (if there be no sick to visit,) go and visit four, five, or six families, converse with each about ten minutes, go to prayer, and so leave them,—still considering myself a minister of Jesus Christ. If we converse with the people about trifles, we had better stay at home; for that will only bring us and our ministry into contempt. You and I should be grave beyond our years. 'Let no man despise thy youth,' saith Paul to Timothy; i.e. let no man have any real cause to despise thy youth. I think, brother, if you will take this method, you will find great pleasure in it, and you will

never have an hour hanging heavy on your hands. In such a large town as Macclesfield, there are generally many persons sick; so that you never need want employment of the best kind.

"You think your 'present way of life is not only preaching the Gospel, but making a trade of it.' If it be a trade, it is not so lucrative a one as you might have had at Manchester. It is often a comfort to me, that I have a testimony in my own conscience that I did not enter upon the work as a *trade*, but left a better trade behind for the sake of glorifying God and being more useful in my generation. The great question is, Is it lawful for those who preach the Gospel to live by the Gospel? Certainly it is. And it is the indispensable duty of those we labour among, to give us their carnal things. It is quite consistent with reason, setting aside Christianity. Upwards of two years ago, I left my business, bought a horse, and set off upon another kind of employment. I cannot be *wholly* given up to the work of the ministry, and follow temporal business at the same time. How then must I live? The wind won't feed me. I cannot be sustained by the air. Does not reason, as well Scripture, say, 'The labourer is worthy of his hire?' Read, read, and consider 1 Cor. ix. O my brother, drop these thoughts, or temptations, or whatever you call them. Don't leave the work. If you want labour, you may have enough of it.

"You have had many 'troublesome, perhaps unreasonable, thoughts about the Connexion itself.' So have I: especially since I came to this circuit. Sometimes a dark cloud has overspread my mind, and distressed me exceedingly. But upon more mature consideration, I perceive that most of my fears were groundless. I think the present generation will never see the Methodist preachers in general settled. The oldest, most respectable, and most pious of them are agreed in this particular. And if such as Mr. Hopper, Hanby, Pawson, Thompson, Benson, Allen, and indeed all the old preachers are agreed herein, the young preachers will of course follow after. It is very probable that many will settle if they can, which may frequently cause divisions in different places. Nevertheless, the work is still the Lord's;

and if we be faithful, he will maintain his own cause. I have been troubled about these things at various times. But I see it is wrong for me to distress my mind about such things, which are remote from my present usefulness in the church of God. The Lord has done great things by means of the Methodist preachers; and I trust the glory is not yet departed from us. If we desire the prosperity of the work of God, and the preservation of primitive Methodism, our best way, I think, is, to live near to God ourselves, to labour after constant fellowship with Him; to be lively, active, and laborious in our Lord's work; and then commit ourselves and the church into his own hands. 'If He cannot maintain his own cause, let it fall,' saith Luther.

"It is said, 'the effectual fervent prayer of a righteous man availeth much.' We should therefore often be found upon our knees, pleading with God for his people's preservation and prosperity. I make no doubt there are thousands of holy souls in our Connexion who are working by an engine which the world knoweth not of. I mean, they are by earnest prayer and supplication engaging God on our side. O that there were more such precious souls among us! Undoubtedly God hears prayer, and there never was a time when we had such need to pray as at present.

"You seem to think it was wrong to leave Dewsbury House. I wish it had not been left. It has an appearance of evil to those who are unacquainted with the measures that were taken to settle it. Some of the Trustees themselves are now convinced that the leading men never intended to settle it; and there is great reason to believe they would have had a settled minister after Mr. Wesley's decease. But yet, if we had staid till then, perhaps it might have been better. I have had many reasonings upon this subject, you may be sure, being in the midst of the fire. However, my business is not to contend about houses, but to save my own soul and them that hear me.

"I approve of the method of settling houses on the Conference plan, with a few restrictions; and wish all the houses were so settled: yet I think, if they could not be settled quietly, we had better let them remain

unsettled, than to lose our usefulness to the present generation, for the sake of securing an uncertain good to the next.*

"I am led to think that there would have been no division at Dewsbury, had they had no encouragement from Mr. A. It seems there has been a cabal between him and some of the Trustees for five or six years. Lord, lay not this sin to their charge. It is very dreadful to be the author of divisions in the church of God.

"O my dear brother, let not these things hurt our souls. Let you and me labour after much holiness of heart and life, much wisdom and zeal; that we may make full proof of our ministry, and be able to say, 'Our Gospel came not unto you in word only,' &c.

"I have been deeply convinced for some time that I shall be of little use as a preacher *unless the people see the doctrines which they hear.* Unless in my tempers and behaviour they see that humility, zeal, &c. which I recommend in the pulpit. I want to be distinguished from others not merely by a black coat, but by superior wisdom and prudence, humility, meekness, &c. I want to enjoy constant fellowship with the Father and with his Son Jesus Christ. I would have my conversation with the people to be holy, spiritual, heavenly and divine, meet to minister grace unto the hearers. When this is the case with a preacher, 'he bears his great commission in his look.' Into whatsoever family he comes, he brings a blessing with him; and when he goes away, he leaves a blessing behind him. I want so to act and speak to the people, that when I leave them, I may be able to say, 'Ye yourselves are witnesses and God also, how holily, and justly, and unblameably we have behaved ourselves among you that believe.'

"This is the copy which I would imitate. I bless God for his gracious presence, for the help he affords me in my great and important work, for the favour he gives me in the eyes of the people, (which I trust will never feed my pride,) and for the use, little as it may comparatively be, which he is pleased to make of me. I am ex-

* So he thought at that time; but as he advanced in years and wisdom his views were changed, and he perceived the propriety and necessity of settling the chapels so as to secure them for ever for their original purpose. See page 48.

ceedingly happy in my fellow-labourers. We are as one soul. Indeed all the family is the same. Oh! what a kind providence it was that cast my lot with Mr. Pawson this year. He is indeed a most blessed man, and Mrs. Pawson a most devoted woman. O that I could imitate them! Farewell.

"I am yours in the best of bonds,

"JOSEPH ENTWISLE."

"P S.—Please to write again soon. I long to hear how you go on. I would advise you to read D. Brainard's Life; I have often found it a great benefit to my soul."

From the date of the preceding letter to the 1st of June, 1790, there is a chasm in my father's diary; he recommences with the following paragraph:—

"Birstal, June 1, 1790.—I have been much stirred up by reading the life of Mr. Matthew Henry. O how he shone as a Christian and a minister! Hereby I was led to examine myself very closely and impartially, and to take a view of my conduct both as a Christian and a preacher. I am convinced, 1. That I have lived below my privilege, and have not enjoyed that sensible fellowship with God which I might have enjoyed. 2. That I have neglected several Christian duties, particularly serious self-examination, secret prayer, and reading the Holy Scriptures in a *devotional* way. My particular calling as a preacher is so like my general calling as a Christian, that I fear I have too often forgotten myself. Lord, pardon thy servant in this thing. 3. I have conformed too much to the trifling spirit of some persons I have been in company with. I am of so flexible a disposition that I am apt to be tinctured with the spirit of the persons with whom I converse freely. Lord, establish my heart with grace.

"I am very defective as a minister. 1. I have not sufficiently felt the weight and importance of my great work. Oh! how often has my heart been cold and dead in speaking of the most serious and important things. 2. I have not been so diligent as I should have been in improving my time in reading, study and prayer. Much precious time has been spent to very little purpose. 3. Instead of studying, making observations on, and improving by, the various tempers, defects, virtues, &c. of men,

I have suffered my thoughts to rove I knew not where. How many precious hours have I lost by this folly! 4. But that which lies heaviest upon my conscience, is, a conviction that I have not been so spiritual and profitable in my conversation in the families where I have been cast, as I ought to be. One thing, I must write,—O may it be written as with a pen of diamond upon my heart!—While I was preaching this evening, I cast my eyes upon a person who has received the preachers into his house at his own expense for many years. I have gone frequently for nearly two years, and have received many tokens of his kindness. While I looked at him, I felt an uncommon love to him. It struck my mind, 'What have I done to promote his spiritual welfare? Why does he receive the ministers of Christ into his house? Is it not because he expects to receive some spiritual profit by their ministry and conversation? O how unkind, how ungrateful have I been to him! what little pains have I taken to profit him and his family in spiritual things!' I see I have great cause to lament and bewail my unfaithfulness and unfruitfulness both as a Christian and as a preacher. I desire to feel all my vileness, to abhor myself and repent before the Lord as in dust and ashes; and for the future, to be entirely consecrated to his service and the good of souls.

"June 5.—This morning I finished the Life of Matthew Henry,—a holy, mortified, laborious minister of Christ. O that I may drink into his spirit, and follow his example of laboriousness and diligence. He seemed always upon the wing, spending and being spent for the good of souls and the glory of God. Yet, he had his dark times. He often complains in his diary of coldness, &c., in reading, meditation, and preaching. Courage, my soul! Fear not.

"I found my mind this afternoon distressed about the affairs of our Connexion. I have a great fear of divisions among us after the death of our honoured father in the gospel. O Lord, maintain thy own cause."

The period now arrived when he must remove to another scene of labour. The two years spent in this circuit were upon the whole a time of great improvement, The division at Dewsbury was, indeed, a source of many painful exercises of mind: but the discipline

was salutary; and the opportunity it afforded him, at this early period of his itinerancy, to witnes the disastrous effects of divisions, had a most beneficial influence upon his future life, and contributed in a high degree to the promotion of that *pacific* spirit by which he was afterwards characterized, and which often secured for him under circumstances of difficulty and danger the *blessedness* of the *peace-maker*. He regarded the peace of a religious community as so great a blessing and so essential to prosperity, that he was prepared to sacrifice every thing but a good conscience and the interests of religion, to maintain it; but he was sensible that where these were compromised, even peace would be bought at too dear a price.

Here also, though he had much preaching, he had considerably less travelling than in the Oxfordshire Circuit, and more leisure for study, with the advantage of access to a good library. That these advantages were diligently improved, there is sufficient evidence in the number of sermons composed during this period, and in their marked superiority to those of an earlier date. One means of improvement of which he availed himself at this time, was that of frequent epistolary correspondence with intelligent and pious friends, especially with his former colleague, the Rev. Richard Reece, and with his early companion, the Rev. Robert Lomas; between both of whom and Mr. Entwisle there subsisted a friendship like that between David and Jonathan. They opened their hearts to each other without reserve, and generally proposed to each other in their letters some difficulty to be solved, some text for elucidation, some theme for discussion, or the outlines of a newly-composed sermon for free and friendly criticism. These literary exercises were mutually beneficial.

He had also the opportunity of learning much of Methodism from the Rev. Messrs. Thompson and Pawson, who were among the most influential men of their day; and took an active and decided part in all those great questions which about this time and for some years subsequently to Mr. Wesley's death, agitated the Connexion. It would be improper to omit that both Mr. and Mrs. Pawson were persons of exalted piety, and maintained a spiritual correspondence with many of the

most eminently pious members of the Society in various parts of the kingdom. Daily intercourse with such eminent Christians contributed not a little to his own progress in knowledge and holiness.

Neither was he without encouragement as to the success of his ministerial labours; for although no great revival of religion took place, yet he had many seals to his ministry, and upon the whole, Methodism steadily gained ground in most places throughout the circuit.

At the Conference of 1790, held in Bristol,—the last which the venerable founder of the Connexion attended, —Mr. Entwisle was appointed to labour in the Halifax Circuit, with the Rev. William Thompson, his Superintendent. It was a gratification to him, that his friend Mr. Reece was now again a near neighbour, being stationed in the Wakefield Circuit, with Mr. Mather and Mr. Highfield.

The following extracts from Mr. Entwisle's diary will shew the spirit in which he commenced and prosecuted his labours in the Halifax Circuit, with the various exercises of his mind, and the principal incidents of his personal history during the year:—

"Mon. Aug. 16.—For the last fortnight my mind has been in various frames; sometimes favoured with great nearness to God; at other times, troubled and careful about many things. During the time of Conference, I was entirely unanxious respecting where I might be appointed to labour the ensuing year. I could rejoice in this testimony, that I only wanted to be and to do what God would have me. I knew I could not go where God was not; and therefore left myself in his hands. Now I am settled in my Circuit, and find a strong desire to be more devoted to God and more faithful in the discharge of the duties of my office. O my God, I can appeal to Thee, that I desire to be a holy, serious, spiritual, watchful Christian; a wise, faithful, zealous preacher, spending and being spent in thy service. Who is sufficient for these things? O for a larger measure of divine grace!

"Tues. Aug. 17.—Rose this morning in a calm, serene state of mind, in which I continued most of the day. Felt detached from all creature enjoyments, and found in God a fulness of every thing I want to keep

me solidly happy. Laid me down in much peace of mind. Blessed with spiritual and edifying dreams, and such solid joy even while asleep as I seldom experience.

"Wed. 18.—In my way to Halifax my mind was drawn out in prayer. When I came within sight of the town, I felt a burning desire to be useful to the precious souls that are in it. O God, give me souls for my hire, and I'll ask no more.

"Sun. Sept. 5.—This day I spent in Halifax. My gracious Lord assisted me in every duty, public and private. It has been a good day. May I never forget it. Two things contributed to it:—1. I felt my own ignorance and weakness. 2. I trusted in the all-sufficiency of God. Surely if I always acted according to this rule, I should always find God the same.

"Sun. June 2, 1791.—When I awoke this morning, my heart was filled with love and joy. I preached three times with great liberty. After preaching at night at Halifax, we renewed our covenant with God. It was the most solemn season I ever experienced. When all the people stood up as a declaration of their determination to be on the Lord's side, I felt such a solemn sense of the presence and the majesty and glory of God, as I never remember to have felt before. I hope the solemn transaction of this evening will never be forgotten by hundreds who were present.

"Mon. 3.—All this forenoon, spent partly in secret duties, and partly in visiting the sick: I enjoyed much of God; conversed with him as a man with his friend. It was our Quarterly Meeting. While at dinner I enjoyed a solemn sense of the divine presence, and felt such divine sweetness as is inexpressible. But after dinner, conversing with Mr. T. and two friends about an absent person, I mentioned a circumstance which tended to his disparagement. Though what I said was true, yet I had no call to pass my judgment upon him. Immediately I felt condemned, and remained so all the afternoon. I bless God for scourging me.

'Rather I would in painful awe,
Beneath thine anger move,
Than sin against the Gospel law,
Of liberty and love.'

O Lord, heal my wounded soul! and may I learn

wisdom by what I have suffered. May I never more get upon the judgment-seat, but when lawfully called to it.

'Give me to feel another's woe,
To hide the faults I see;
The mercy I to others show,
That mercy show to me.'

"Mon. Jan. 10.—This day I paid a visit to Wakefield. In my way there, my heart was drawn out in prayer, that the visit might be profitable. I preached at night to a large congregation with great liberty, My dear friend Reece and I had a blessed season together.

"Tues. 11.—I rode in company with Brother Reece to Birstal, where we were received by Mr. Pawson with the greatest kindness. After dinner, Brother Reece set off for Cheshire, after we had by prayer commended him to the grace of God. I stayed till the next day, and again tasted the sweets of Christian friendship in that family in which I had so often enjoyed them before. Blessed be God for every drop of consolation through whatever medium.

"Jan. 29.—I have been much tempted lately to think that the work of grace never was in reality begun in my heart; and feeling so much within contrary to God, I was almost ready to conclude it was true. Have mercy upon me, O Lord, have mercy upon me!

"Mon. 31.—A dark, dismal, gloomy day. Tempted to doubt of the reality of all Christian experience, and even of the truth of the Holy Scriptures. Preached this evening upon the excellencies of the Redeemer; but O how little did I feel! Why standest thou afar off, O God? Why hidest thou thyself in secret places? Return, O Lord, how long? Make speed to save me.

"Stainland, Feb. 8.—For the last seven days my mind has in general been longing after God. I preached to-night with much freedom and warmth; I felt something of the worth of immortal souls, and an ardent desire to be useful to them. After preaching, I met our little Society here by way of class-meeting. A young woman cast in her lot among us who is deeply and thoroughly convinced of her lost and ruined state, and gasping for redemption in the blood of Christ. She was awakened under my preaching when I was on a visit

here last May. I will no longer reason respecting my usefulness; for the salvation of one soul is worth all my labours to the end of my life.

"Feb. 18.—For some days I have been much assisted both in my private studies and public ministrations. Blessed be God. May I learn to trust Him. I am convinced that I have frequently suffered loss by poring over my own weakness, and giving way to a despair of ever being made useful in the world. I am determined, through divine grace, to apply myself more than ever I have done to reading, meditation, and prayer; humbly depending upon the Lord for his presence and blessing in and upon all I do. I find the study of the Greek tongue far less difficult than I expected; and see such a vast treasure of ideas, which are concealed from the English reader, that it is an ample compensation for the trouble of learning the language, were it ten times as much. May I pursue this and every other study with a pure desire to glorify God.

"Mon. Feb. 28.—I preached and met the Society at Shelf, in which I was remarkably assisted. Having to read a person out of Society, who had been guilty of gross immorality, I took occasion to warn the Society against sin; and was led to show that we are no longer safe, than while we enjoy the life and power of religion. So long as we keep up close communion with God, we are preserved from all sin. Lord, preserve me in the slippery paths of youth. Spent an hour after preaching in reading the Greek Testament, in which I found great satisfaction. Laid me down in much peace. Remarkably happy in my sleep. Chiefly employed, methought, in preaching. O that I could recollect those ideas of which I have some traces in my mind! How mysterious, that while the senses were locked up, such a chain of regular, new, and beautiful ideas should be raised in the mind. I bless God, I feel the happy effects of it in a serious, composed, serene mind.

"Tues. March 1.—I have enjoyed communion with God to-day, and read with some degree of profit and satisfaction. In the afternoon, I went out to tea; when I was convinced that I had often spent too much time in such visits. I see no reason why I should, *in general*, stay longer than *an hour;* for that is as long as one can

keep up profitable conversation with the generality even of professing people. O may I husband well my precious time.

"Fr. 4.—I spent this forenoon in study with much profit. My mind was much drawn out in prayer. I was preserved in the same divine frame all the day, and at night laid me down upon a hard bed in a miserably poor cottage with very great peace.

"Sat. March 5.—This morning I was informed that the Rev. Mr. Wesley is no more, having departed this life last Wednesday. My soul trembles for the ark of the Lord. There are men of so many different judgments in our Connexion, all of whom now claim an equal authority, especially the senior Preachers, that I fear we may have some divisions among us. Yet I am convinced, my senior brethren love the cause of God, and when it appears to be in danger, I hope they will submit to one another. O Lord, pour out the spirit of unity, peace, and mutual forbearance upon thy servants, that the wicked may not triumph.

"April 16.—This afternoon was spent partly in visiting the sick, and partly in assisting Mr. Thompson in business relating to the Connexion. I hope our brethren will be all agreed to continue in the good work in which they are engaged. O Lord, send us now prosperity."

Mr. Entwisle alludes in the preceding extract to the correspondence which took place between the leading preachers after Mr. Wesley's death, with respect to the course to be pursued in regard to the government of the Connexion, and its relations to the Church: some contending earnestly for a strict and close connexion with the Established Church, and others wishing to see something more conformable to their ideas of Christian liberty. Circular letters were printed in which the "Old Plan," as it was called, was warmly advocated by some, and as warmly opposed by others. Some change in the government of the Body was rendered necessary by Mr. Wesley's death. For fifty years the government had been in his hands: he had not only presided in the annual Conference, but also exercised a fatherly oversight and apostolic authority over the whole Connexion. No one individual could take his place. But to maintain the efficiency and purity of the Body, it was necessary

that some substitute should be provided. As to what this should be, a considerable difference of opinion existed. Mr. Thompson, who then stood so high in the estimation of the preachers, that he was chosen the first President of the Conference, gave it his most serious consideration, and corresponded on the subject with most of the leading men of the day.

On Wednesday, Ap. 13, Mr. Mather and Mr. Pawson had visited Halifax to converse with Mr. Thompson respecting the affairs of the Connexion. They had a long interview, characterized by great brotherly freedom and confidence, and "came to a thorough good understanding of each others' minds." The following Thursday, Ap. 21, was agreed upon for a meeting at Leeds, when Messrs. Allen, Booth, Parkin, Story, Wrigley, and James Wood were invited to meet Messrs. Thompson, Mather, and Pawson, to consult together respecting the future government of the Body. The result of their deliberations was communicated to the leading preachers in various parts of the kingdom, many of whom held similar meetings, in the interval between this time and the Conference. As Mr. Entwisle acted as Mr. Thompson's amanuensis, much of his time was occupied with this correspondence; but this disadvantage was counterbalanced by the information he gained on all subjects relating to the government of the Connexion, and by the business habits which were promoted by his intercourse with the master spirits of the day. Such occupation of his time, however, together with the anxiety and excitement which were almost inseparable from an active engagement in the affairs of the Connexion at such a crisis, interfered not only with his studies, but sometimes also with his progress in piety. Thus he writes on the 23rd of April, "I have at seasons enjoyed much sensible communion with God; but upon a review of my outward and inward conduct, I find I have been hurt by dwelling too much upon the affairs of our Connexion. I see there is great danger of the mind being wounded thereby. While I see some ambitious spirits contending for precedency, surely I ought to sink deeper in the dust before God. O may I ever be recollected and spiritual in mind and conversation." His diary proceeds:—

"Mon. Ap. 25.—Enjoyed a spiritual frame when I

awoke this morning; and though the enemy attempted to confuse my mind, yet I was graciously preserved in the same devout state through the whole day. I preached at Blackmires at noon, and at Shelf at night with uncommon liberty and warmth. After preaching at night, a man of a good natural understanding, and apparently much improved by reading, desired to have some conversation with me. We retired into a private room, when he told me, that on the 20th of last March, he was, under my preaching from 1 John i. 9, convinced that he was a lost and ruined sinner. He seems as clearly convinced of sin as any person I ever conversed with. How unsearchable are thy judgments, O Lord, and thy ways past finding out. I had, with much hard study, prepared a discourse nearly a week before, for the evening on which he was awakened. But though I had digested it well, yet all the day when I thought of my text, it appeared dark, and no other offering itself, I thought I must go into the pulpit, and in an humble dependence upon God, speak from it as well as I could. Being in much anxiety of mind, a few minutes before I went into the pulpit, I opened a book, and providentially met with these words, 1 John i. 9, which were immediately opened to my mind. I spoke from them with much freedom and feeling, and the Lord made that sermon the happy means of his conviction. I hope I shall never reject and neglect to improve for the future that sudden light which the Lord may be pleased to diffuse through my mind." The person here referred to was Joshua Dickinson.

"Fr. May 13.—Throughout the day my heart flamed with love to God; but when preaching-time drew near, I seemed left to myself. When I stood up, I did not see how I could go through the important work. However, the Lord was pleased to assist me. I have been thus exercised for near a fortnight. I have seldom had liberty in preaching, and have often been quite dark and confused in my own mind; and have thought my preaching the very image of my mind. Why is this the case? Is there not a cause? It seems to me that my mind is so contracted that I am incapable of any further improvement in useful knowledge; and that my usefulness as a preacher is over. I often fear, I shall be a burden to the people I am connected with. God forbid! I *would* fill

up my station aright. I long to live constantly in the spirit of my work, and to make full proof of my ministry. Lord, help me!

"Sun. May 15.—Through every part of my duty this day, I felt the aid of the Holy Spirit: my mind is enlarged, and my ideas expanded; while my heart is filled with a humbling sense of my own ignorance and unworthiness, and the love of God. I can now account for my late painful exercises. The Lord has been stripping me of all self-dependence. He has been hiding pride from me. 'For all I bless thee: most for the severe.'

"May 21.—Yesterday I visited Mr. Reece, at Wakefield. Among other instances of his friendship, he pointed out one of my defects. I felt the truth of his observation; and my heart glowed with love to my faithful friend, and with gratitude to God who has given me such a friend. I hope to improve by it.

"Wed. June 1.—After having spent two hours in reading my Greek Testament this morning, I rambled into a solitary walk, and read some of Dr. Watts's Poems on Retirement, the Vanity of Popular Applause, &c. and was enabled to enter into the spirit of them. O what beauty did I see in being weaned from every thing without, only so far as the creatures *a scale to heaven* may be.

"Tues. June 21.—Composed and spiritual, peaceful and serene: I have enjoyed a paradise within, exceeding all earthly joys. I was enabled this morning to read the third chapter of the Gospel of St. John in Greek without difficulty. I bless God for it. This time last year I was a stranger to the language: now I can translate any part of the Greek Testament. O may it be the means of obtaining much divine knowledge, not to puff me up, but to humble me and make me useful."

Mr. Entwisle having now passed through his four years' probation, repaired to his native town, where the Conference was to be held this year, to be received into *full Connexion*. This being the first Conference after Mr. Wesley's death, was more numerously attended than any former one: above two hundred preachers were present; and all seemed deeply affected with the great loss they had sustained. Many eyes were upon them. Not a few expected that they would "fall out by the way," split into parties, and cease to exist as a Connexion.

Their enemies were full of hope: the hearts of many of their friends trembled with fear. But the cause was God's; and He disappointed the hopes of their enemies, and was better to his servants than all their fears.

Before the Conference, Mr. Thompson, Mr. Mather, Mr. Pawson, Mr. Hopper, Mr. Roberts, Mr. Rodda, Mr. Bradburn, and some others of the senior preachers met at Manchester, consulted together, and endeavoured to prepare matters for the Conference, which commenced on the 26th of July. Mr. Thompson was chosen President, and Dr. Coke Secretary. It was agreed unanimously, that all the preachers in Full Connexion should enjoy every privilege that the legal conference enjoys, agreeably to Mr. Wesley's request; and that as the most "substantial proof of their veneration for the memory of their most esteemed Father and Friend," they would endeavour, "with great humility and diffidence, to follow and imitate him in doctrine, discipline and life." Some warm debates arose on various points, but the preachers generally came to a good understanding at last. To supply the lack of Mr. Wesley's general superintendence, the plan recommended by Mr. Thompson was adopted,—to divide the kingdom into *Districts*, each comprehending a number of contiguous circuits; and to give to each Superintendent power to summon all the preachers of the District on any critical case which, according to the best of his judgment, required such an interference.*

The two following extracts from Mr. Entwisle's journal were written at Manchester during the sittings of the Conference, and refer to some of its proceedings.

"Tues. Aug. 2, 1791.—Since I came here, I have been more than ever convinced that the Methodist Preachers are indeed a body of sensible and pious men. Some of our brethren in Ireland were expelled for bad conduct; and one in England, who had travelled many years. I felt great distress on account of the fall of these brethren, was thankful that God had preserved me, and yet felt a fear lest I should 'fall after the same example of unbelief.' 'Let him that thinketh he standeth take heed lest he fall.'

"Wed. Aug. 3.—This day I was admitted into Full Connexion, with eleven of my brethren. We were ex-

* See Minutes of Conference, 8vo. Vol. I. pp. 240, 241.

amined before the Conference by Mr. Thompson, the President, respecting our experience, &c. in the most solemn manner; after which he gave us some excellent advice. I was much affected to see some of the oldest preachers looking at us and weeping; and felt strong desires to devote myself more fully than ever to the service of God and his church. Our examination in private being over, we were admitted in the presence of the public congregation. It was a still more solemn occasion than the other. Mr. Hopper, whose former usefulness, age, wisdom, and experience render him truly venerable, opened the meeting by prayer: he prayed till he could pray no longer for weeping. Preachers and people seemed to have similar feelings; and the whole congregation, I doubt not, felt the divine power in a very remarkable manner. For my own part I felt what I never did before. I had a deep sense of the greatness and importance of the work of the ministry; saw my own ignorance and weakness in such a way as laid me in the dust; and had such views of the all-sufficiency of God as enabled me to say, 'Here am I, send me.' I seemed to receive a new commission; and I do believe I experienced something of what Paul speaks of, 1 Tim. iv. 14, 'Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery.' May I stir up the gift of God that is in me; and may I so 'take heed unto myself and to my doctrine, and continue therein, that I may both save myself and them that hear me.'

'Give me thy strength, O God of power,
Then let winds blow or thunders roar,
Thy faithful witness will I be,
'Tis fixt; I can do all through Thee.'"

CHAPTER IV.

FROM HIS ADMISSION INTO FULL CONNEXION TO HIS MARRIAGE. 1791—1792.

At the Conference of 1791, Mr. Entwisle was re-appointed to the Halifax Circuit; and as Mr. Thompson was removed to Wakefield, it was a matter of joy and thankfulness that Mr. Pawson, for whom he entertained a high degree of respect and affection, was to be his superintendent. The appointment was indeed mutually acceptable. On his return to Halifax, he resumed his journal.

"Sat. Aug. 13.—Since my return from Conference I have been much afflicted with a pain at my stomach, attended with lowness of spirits and violent temptation. Yesterday I read over a covenant with God which I entered into, signed, and sealed some months ago. I renewed the same engagements by signing it afresh. Blessed be God, I know he is my covenant God, and I will be wholly his for ever. This has been a day of much composure and communion with God. Much assisted in my studies.

"Tues. Aug. 30.—Since I wrote last, my mind has, in general, been staid upon God. Since dear Mr. Pawson came to Halifax, especially, I have enjoyed much of God's presence. I esteem it a peculiar favour that my lot is once more cast with him. May I improve my great advantages.

"Sat. Sept. 3.—Riding to Luddesden this evening, I was led into a long chain of meditations, in which my mind was greatly expanded. I first had such discoveries of the holiness, justice, majesty, and goodness of God, as I cannot express. From hence I inferred, it could not be the will of such a holy Being, that sin should have any place in my heart. The language of my whole

soul was, 'Thy will be done on earth as it is in heaven;' and I perceived at the same time, that a sufficiency of grace was offered me to make me altogether like my Lord. Oh! what floods of light and love and peace burst into my soul! Yet I felt no ecstatic joy, but

> 'The speechless awe that dares not move,
> And all the silent heaven of love!

When I reached the top of the hill, the sun was setting, and the scattered clouds were gilded by his rays in the most magnificent manner. There was an infinite variety in their forms and colours, some a deep blood-red, others orange, and some a light gold colour. The scene exceeded all description. I stood: I admired: I gazed and wondered at the beauty of the heavens, the work of God's fingers; and felt inexpressible joy in the persuasion that '*this* God is MY GOD, and will be my guide even unto death.'

"Sun. Sept. 11.—A day of much bodily weakness, much temptation, yet much communion with God. Preached twice at Bradshaw to large congregations with great liberty. It seems the Holy Spirit is at work with many hearts; and Satan is at work also, endeavouring to make divisions among brethren. If he can effect this, the work of God will be much obstructed. O Lord, arise! let not the enemy triumph. Much pained on on account of these things most of the night. Rode to Halifax in much weakness of body; thought I could scarcely go through the evening's work, but the Lord assisted me, and I had unusual freedom both in preaching and in meeting the society. Laid me down exceedingly fatigued, and in some anxiety respecting Bradshaw.

"Tues. 13.—Weak and afflicted in body the greatest part of the day, but I enjoyed much peace of mind. Preached twice, and met two country societies. The Lord was pleased kindly to help me. O how much am I indebted to divine grace daily.

"Wed. 14.—Much profited to-day, partly in walking into the fields at even-tide to meditate, and partly in reading the Rev. Mr. Robinson's 'Scripture Characters.' I think the church and the world are much indebted to him for his labour. The style is so plain and elegant, the sentiments so instructive, ingenious, and pious, that

every one who has a savour of divine things must be edified. He seems purposely to avoid every thing disputable among real Christians.

"Frid. 30.—A day of rest,—chiefly spent in the duties of the closet,—reading, meditation, and prayer. I spent *one hour* in company at tea-time, very profitably to myself, and I hope to the rest of the company. Preached at Southowram at night; and after a social hour with dear Mr. Pawson and family, went to rest with great composure of mind, and slept as in the arms of God. Oh! what a peaceful state of mind did I enjoy while asleep. Blessed be God.

"Oct. 1.—Arose this morning in a sweet, heavenly frame of mind, 'calm and unruffled as a summer's eve,' and was preserved all the day in a spirit of devotion."

We now approach an interesting event in my father's personal history. Much serious consideration and fervent prayer had resulted in a full conviction that a Christian minister's usefulness is greatly promoted by marriage,—at a proper time,—and to a suitable person. Having been received into full connexion at the last Conference, and being now in his twenty-fifth year, he thought the time had come when he might properly entertain the thought of marriage; and he became deeply concerned to find a suitable person. Long before this he had taken Prov. iii. 6, as the rule of his life; and while he felt it to be a privilege to acknowledge God in *all* his ways, he deemed it more especially so to be guided by his unerring wisdom in a matter of such unspeakable moment as the formation of a connexion for life. He therefore asked counsel of the Lord in frequent and fervent prayer, and resolved to take no step without sufficient reason to believe he was acting agreeably to the divine will.

Without violating any of those rules which filial respect and affection naturally suggest in relation to so delicate a portion of a beloved parent's personal history, by going too minutely into detail,—some extracts from his journal may be given which will serve to shew the simplicity of his intention, the purity of his motives, his conscientious and ardent desire to ascertain and to do the will of God, and the caution and truly Christian spirit with which he proceeded throughout that corres-

pondence, which issued in his happy marriage with an amiable, sensible, and deeply pious woman; while at the same time they will furnish evidence that this design, so far from interfering in the slightest degree with his prosecution of the great work to which God had called him, seemed to give increasing intensity to his desire to be useful, and to supply a constant stimulus to self-denying zeal and activity.

"Mon. Oct. 17, 1791.—My mind has been much engaged with God since I wrote last. For some time I have been led to pray that the Lord, in his providence, would provide me a help-meet, and have frequently for some months past thought of Miss Pawson; but not having much knowledge of her personally, I have thought it imprudent to mention the subject, till I had conversed with her as a friend. Providence, at the time I much desired to see her, yet had no expectation, opened the way. Mr. Pawson was going to York, and asked me to go with him. We dined on Wednesday last at Thorner. I was much pleased with the modesty and simplicity of his niece; but kept my thoughts entirely to myself. We went on to Tadcaster, where Mr. Pawson preached in the evening, and afterwards I gave an exhortation and prayed. I hope it was a profitable time to many. The next day we went to York, where we were received by our good friends with much affection. Mr. Pawson preached an excellent sermon in the evening to a large congregation from Heb. xii. 28; and I preached in the morning from 1 Cor. vi. 19, 20, with a degree of freedom. Messrs. Pawson, Hodgson, and I went to see the Minster. What a noble structure, far surpasing all the ideas I had ever before formed of any building whatsoever. But God dwelleth not in temples made with hands: an humble and contrite heart is far more acceptable to Him than this fine building. Mr. Hodgson, without knowing of my intentions, of his own mind, recommended Miss Pawson as a proper person for a companion for me. As he very frequently lodged in her father's house last year, I took the opportunity to inquire more particularly concerning her; and from the information Mr. H. gave me, I think she will be an agreeable and spiritual companion.

"On Friday we returned to Thorner to dinner. I

preached in the evening with much liberty and warmth. From the observations I made I am perfectly satisfied, that I have a fair providential opening to propose a union with dear Mr. Pawson's family. In our way to Halifax on Saturday I opened my mind to Mr. Pawson, who quite approved of my design.

"Yesterday (Sunday) I preached three times with unusual liberty, and held a lovefeast at Greetland. It was a blessed time to many. I am quite satisfied respecting the step I have taken, and feel an inexpressible serenity of mind. If it will be for my good and his glory, I hope the Lord will incline the hearts of the parents that way, and likewise give the object of my choice an affection for me. I do enter upon it in the fear of God. Lord, thou knowest all things: thou knowest that I only intend thy glory in this matter. And now, Lord, prosper or blast my designs as seemeth best to thine infinite wisdom.

'In all my ways thy hand I own,
Thy ruling Providence I see;
Assist me still my course to run,
And still direct my paths to thee.'

In the afternoon, Mr. Pawson, by my desire, wrote to his brother, [Mr. Marmaduke Pawson, of Thorner, near Leeds,] proposing a correspondence with a view to marriage, between me and his daughter. My mind is perfectly serene. Indeed I see so much of the hand of God in it, as entirely satisfies me.

"Sat. 22.—Most of this day has been spent in retirement in preparation for the ensuing Lord's day. To the glory of my gracious God be it recorded, my mind has been all day remarkably serene and peaceful. Since I have thought of proposing marriage to Miss Pawson, my mind has been unusually composed and spiritual. Instead of being hindered by it, I think, upon the whole, I have been more at liberty in my studies and public labours since, than I was before. The Lord knows, I only wish to follow the openings of his providence in this matter; and I can appeal to him, that I am not concerned at all what I may be called to do or suffer, if I may only obtain mercy of him to be found faithful in whatever he shall call me to do.

"Frid. Nov. 4.—I have received a letter from Mr.

Pawson, of Thorner, who gives me liberty to visit and converse with his daughter; and if we find a suitable affection upon further knowledge of each other, he has no objection to our marriage. I look upon this as a providential opening, and therefore, in the fear of God, *follow the cloud.*

"Sat. night, Nov. 5.—I spent some time this evening in considering what should be the spirit and temper of a Gospel minister. I saw myself very defective, felt much humbled before God, and engaged in a fresh dedication of all I have and am to his service. When I consider the holy, mortified, spiritual temper, and the unwearied, painful laboriousness of a Baxter, Alleine, Henry, Brainerd, Fletcher, I feel confounded before the Lord. Oh! how little have I done for God! How useless have I been in the church and in the world. Lord, have mercy upon me. I have long cumbered the ground. How strange it is, that I should enjoy any degree of the divine presence in my own mind, and that I should be assisted as I lately have been in preaching. Bless the Lord, O my soul!

"Tues. Nov. 8.—I arose this morning in a spiritual frame. A dream I had the preceding night was very profitable, in which I had been, either by way of preaching or meeting the society, shewing that the unity, happiness, and spiritual prosperity of societies, whether families or larger communities, depended in a great measure on every member keeping its proper place and doing its proper work. As in the natural body, if only a finger be out of joint, there can be no ease till it be replaced, so in families or larger communities, if one member do not keep its proper place, &c. it disturbs the repose of the other members. In my dream I enlarged much on this subject; and it left a sweet savour of divine things upon my mind. I spent several hours today in reading Burnet's History of his own Times. They were troublous times indeed. Blessed be God for the civil and religious liberty we enjoy.

"Frid. 11.—After spending a profitable and comfortable day, and preaching with much freedom, I retired to my poor, damp room at ———, and spent some time with inexpressible delight. After I laid me down I began to meditate on death and eternity. The whistling

of a strong wind and the beating of the rain against the windows promoted serious reflections. I have seldom in all my life had such views of the awfulness of death and eternity, and the vanity of all earthly enjoyments.

"Frid. 18.—I went to-day to Thorner to visit Miss Pawson. In my way I was much engaged with God in prayer for direction, desiring only to know and do the will of the Lord. I felt inexpressible serenity of mind. Indeed ever since I thought of proposing marriage to her, my mind has been calm and unruffled. In the afternoon I spent about two hours with her, which we began with prayer. I am perfectly satisfied that if she had a suitable affection for me, she would be a most amiable, agreeable, and truly spiritual companion.

"Mon. 21.—This morning I had such liberty in prayer as I scarcely ever experienced before. I laid my present concerns before God with much freedom and familiarity. It appeared to me a very kind providence that had brought me to be acquainted with Mr. Pawson's family. I had such a sense of the goodness of God discovered in his providence from my very infancy to that moment, as melted me down into nothing before the Lord. 'O how manifold are thy mercies which thou shewest unto them that fear thee, unto them that put their trust in thee before the children of men.'

"Mon. 28.—Since last Monday, my mind has in general been well employed, composed, and peaceful. A circumstance happened last night which was very peculiar. Some months ago, I had a suspicion from some occurrences, that a person from whom better things might have been expected, had been wounding me secretly. I kept it entirely in my own mind. But last night, by accident, as it were, the whole matter came out. Oh! what a great evil is whispering and tale-bearing. It gave me much pain. I arose early this morning, and laid the matter before the Lord, and found much liberty in so doing, especially in praying for a sanctified use of it, and for the person. What shall I learn from this? 1. Never to speak evil of any man. 2. Never to encourage whisperers. 3. To pray for those who do me an injury; for that is the most effectual way to avoid revenge, &c.

"I met with a person to-day who has been remarkably preserved by the providence of God, and at length brought

into a state of salvation by his grace. His name is John Kershaw, of Hipperholme. The account he gave me is to the following effect. He had been many years in the army, and was fourteen years at Gibraltar. He was there during the last siege by the Spaniards, of which he gave me a most affecting account. Thousands on both sides lost their lives. He frequently saw his fellow-soldiers killed upon the spot, while he himself was exposed like them to cannon-balls and bomb-shells, which have come so near him, that the pressure of the air has struck him down; and yet, amazing! he never received the least scar or wound. All this time he had a degree of the fear of God before his eyes, and often prayed that he might be brought to join with some body of serious people. He says, that about a year ago, he happened to come to our chapel in Halifax, where he heard me preach; and it pleased God under that sermon to convince him of sin, and shew him his need of Christ. He continued from that time to attend preaching, desiring to be brought into closer union with the people of God. About four months ago, one of our pious friends, returning from the preaching on the Lord's day, met with him on the road, and entered into conversation with him, inviting him at the same time to attend the class-meeting. He did so the next week, and the first time he went, the Lord delivered him from all condemnation, and filled his soul with joy unspeakable and full of glory. I admitted him this day upon trial as a member of our Society.

"Glory be to God, who was pleased to make me the unworthy instrument of his conversion. This is the seventh person I have met with, likely to be burning and shining lights, that have been awakened under my instrumentality since I came into this circuit; one of whom, Joshua Dickinson, has begun to preach, and is likely to be useful in his generation. I record this for two ends,—for the glory of God,—and for my own encouragement. Too often my spirits sink; and I am afraid I shall never be of much use in the world. May I learn to proceed steadily and to labour faithfully in my Lord's vineyard, leaving it to him to determine in what way I may be useful. O my God, may I only obtain mercy of thee to be found faithful, and I ask no more.

"Sat. Dec. 2.—Yesterday we had the Sacrament of the Lord's Supper in our family. It was a blessed time indeed. We experienced the truth of our Lord's words, 'My flesh is meat indeed, and my blood is drink indeed.' Oh! how my soul melted before God in prayer after we had received the sacred elements. I made a free and full surrender of my all to God to be his for ever. 'I am the clay, Thou art the potter.' O mould me after thine own image!

"Thurs. 8.—A most dreadful day of wind and snow. As I could not satisfy my mind to neglect my place, I set off in the afternoon for Ball Green, above Sowerby. When I got about a mile and a-half from the place, a most dreadful storm met me in the teeth. It seemed as though the skin was torn off my face, and I was obliged to wade through the snow, and draw the mare after me. At last I got to the end of my journey, cold and fatigued. I believe if I had had another mile to go, I should have been unable to hold out. Afterwards I had to go through the snow again near half a mile to preach. In all this I found my mind comfortable.

"Sat. 10.—Yesterday and to-day very much indisposed with the rheumatism in my face and neck, occasioned by the extreme cold on Thursday; yet have enjoyed communion with God, though my spirits have been rather dull. At six o'clock, the hour appointed by Miss Pawson and myself for meeting at the throne of grace, I found much sensible communion with God. Greatly humbled before him on account of my past ingratitude for his mercies, which have followed me all my days. Oh! how bountifully the Lord has dealt with an unworthy worm. It appears to me one of the greatest mercies of my life, that I became acquainted with dear Mr. Pawson and family, and more especially that I am likely to be a branch of the family myself. O Lord, may I be a comfort and a blessing to them, as I believe they will be to me.

"Thurs. 22.—Mr. Pawson seems dropsical: and, I fear, we shall soon lose him. If he be called to his reward, I shall lose a faithful friend, and the church of God a pious, laborious, and well-qualified minister. I had some conversation with him in my own room. The substance of what he said was as follows:—'I am in the hands of an infinitely wise and gracious God. I have

no fear of his dealing wrong with me. He has an absolute right in me. I am not my own; I am his. Hitherto, my life has been a life of great mercy on many accounts; therefore I have no cause at all to entertain any doubts or fears respecting his future conduct towards me.' He said much more to the same purpose, often repeating an observation of Mr. Baxter, that 'God has an absolute right in us.' I found the conversation truly profitable to my soul. His serious and mortified appearance, together with that composure and inexpressible serenity which one might perceive in him, made a deep impression upon my mind, which I hope will never be erased. But, O Lord, spare him a little longer to his friends and the church. Have mercy upon us, lest we should have sorrow upon sorrow. How alarming it is, to see one aged, useful minister after another dropping off. O thou great Head of the church, raise up others to succeed them. I see myself so very defective, thou Lord knowest, that I fear I never shall be qualified for it. Take me, O Lord, into thine own hand, and make me—O make me what I ought to be.

"Tues. Jan. 3, 1792.—Paid a visit to Thorner to-day. In my way to Leeds my mind was much engaged in prayer for direction. Dined with Mr. Wood at Leeds: he seems to be much devoted to God, and to possess a great degree of recollection of mind. Mr. Pawson met me at Leeds, and we rode together to Thorner. He acts like a true Christian parent.

"Friday, 6.—Set out on my return home: had a profitable season at the Intercession Meeting at Leeds: much assisted in prayer: dined again with Mr. Wood; and had some useful and spiritual conversation with him. O that I could imitate his seriousness and spirituality.

"Thurs. 12.—I retired at six o'clock this evening for prayer—the hour set apart by my dear Miss P. and myself for mutual prayer. I was led to ask myself this question:—'What end have I in view?' At first I felt a jealousy over my own heart, lest I should deceive myself. However, upon a serious examination of my conduct, and the principles and designs of it, I concluded my end was good. For, 1. I believe I was formed for social and domestic life. 2. I do not think that a single state is in itself more holy than the married state; be-

cause marriage was instituted for man, in a state of innocency. 3. I believe a man may glorify God more in a married than in a single state; because he has the opportunity of glorifying him in the relations of a husband and father. 4. It appears to me, that to assert a man cannot glorify God as much in a married state as in a single life, is in effect to say that marriage is unlawful; for it is unlawful for a man to do any thing that hinders him from glorifying God. 5. I think the reason why many do not increase in holiness in a married state is to be found in their neglect of spiritual conversation, united prayer, and the other duties of their station. 6. Though many cares to which single persons are strangers, are inseparable from the married state, yet it has its advantages. 7. I think St. Paul has a view to 'the present distress,' that is, persecution, when he gives his opinion in favour of a single life. 8. The most holy and the most useful men I have ever been acquainted with, have been married men. Most of the pious puritans were married; and many of the most holy and useful persons mentioned in the Scriptures,—Enoch, Abraham, Moses, &c."

After some other observations, he adds, "Now, my God, I leave this matter with thee. Succeed or blast my designs, as will be most for thy glory, whether it be pleasing or painful to me. Amen."

"Feb. 1.—I have been much affected by conversing with a man who was mending the road, and who was awakened some time ago under my ministy. I felt a strong desire to say something which might be of use to him. While speaking to him and hearing him declare the peace and joy he felt, my soul was much comforted.

"Sat. Feb. 11.—Some occurrences this afternoon gave me much concern. Mr. Pawson received a very unkind letter from Mr. T. respecting his having administered the Sacrament; and from what he says, I fear we shall have something disagreeable on that subject at the Conference. I cannot but perceive, with concern, a great degree of human policy and too little spirituality in some of the leading men in our Connexion. Unless God interpose in a remarkable manner, I fear we shall have divisions among us. I have observed that some high spirits who are zealous for 'the Church,' are boisterous

and dogmatical,—determined, if possible, to force every body to think as they do themselves. I see, on the other hand, those preachers and people who wish to have the sacred ordinances of Baptism and the Lord's Supper among themselves, are of a more quiet and peaceable temper, and only wish to enjoy the liberty of conscience, which nature, the Holy Scriptures, and the laws of our country, give to every man. If I am not greatly mistaken, we must either have an Act of Toleration made, or many of our people will separate from the main body, and many of the preachers will be forced away too. So we shall have two Conferences, and two Connexions! Lord, prevent it.

"Sat. night, Feb. 25.—Mr. Pawson and I spent an hour in social prayer and serious conversation about the state of our souls, the state of the people under our care, and the means which may be used to make us holy, happy, and useful. It was a sweetly solemn season.

"Tues. March 6.—I have sometimes had a concern upon my mind lest I should not be following the openings of Providence in marrying; upon which I have been led to inquire, 'When may it be said that we are under the conduct and care of Providence?' Answer:—1. When we enter upon no engagement or business that is not warranted from the word of God. 2. When we aim not merely at our own comfort and convenience, but also and principally at the glory of God; desiring comfort only so far as may be to his glory. 3. When we enter upon every concern of life, especially such an important one as marriage, in the fear of God. 4. When we engage the God of Providence on our side by prayer and supplication. 5. When we trust in God for every thing necessary for life, &c. My conscience bears me witness that I do thus follow Providence to the best of my knowledge.

"April 8.—I spent this day at Dewsbury, having exchanged with Mr. Bramwell. My mind was preserved in a spiritual and heavenly frame; though I had not much liberty in preaching at noon. I rejoice to find a considerable increase of the power of godliness in this neighbourhood, through the labours of Mr. Bramwell. When a preacher is like Barnabas, a good man, filled with the Holy Ghost, and with faith, power attends his

word, and his labours are crowned with success. I spent a very profitable evening in company with Brothers Drake and Parkin. Brother Parkin is indeed a pattern of piety and good sense. O that I may imitate him!

"April 9.—Returned to Halifax to-day with my heart wholly set upon living in a more watchful and spiritual way than ever I have done. I see it amiable to live constantly within the vail; to have the mind constantly so engaged with God, that nothing may interrupt my communion with him."

During the period over which the above extracts from my father's journal are spread, his visits to Thorner were as frequent as was consistent with the claims of the great work in which he was engaged; and in the intervals between his visits a regular correspondence was kept up. Were it proper to give the entire correspondence, and a minute account of those visits, and of the manner in which their time was spent together, both the parties would rise in public estimation. Their "conversation was in heaven." The negociation in which they were engaged was felt to be too important to admit of the least degree of levity in its prosecution: and the bearing of their proposed union upon their well-being both in time and eternity was so clearly seen, that they were led constantly to speak, and write, and act as in the sight of God, and for eternity. Their affection for each other was increased by every interview, and by every interchange of thought and feeling by letter; but they both stood on their guard against such inordinate affection as unfits for communion with God. It was their habitual endeavour that their intercourse might be such as could be reflected upon with satisfaction in the near prospect of eternity, and such as might be tributary to their everlasting joy.

That the reader may have a full view of my father's spirit and conduct in all the varying circumstances and relations of life, and from a conviction that his example in this particular is instructive and edifying, one letter will be selected from his correspondence with Miss Pawson, as a specimen of the whole. It was written not many days before the time appointed for their marriage, and contains many valuable suggestions which may be of use to those who have entered or are about to enter upon the same important relation.

"Halifax, April 20, 1792.

"My Dearest Mary.

"I now write to you as *my own*. We have not yet been formally united in matrimonial bonds; but both our souls are one. I consider you now as a part of myself; and whenever I think of my own interest or happiness here or hereafter, I think of yours also; for they seem to me inseparable. May our gracious God ever keep us of one mind and judgment.

"It affords me real pleasure to find you are so well satisfied respecting our marriage; and I must tell you that I esteem it a very great blessing, that providence has provided for me as it has done.

"I hope, my dearest friend, we shall enter upon the marriage state with the utmost devotion, and as we proposed, *solemnly dedicate our all to God*. By this means we shall engage God on our side, and shall have the promise of the life that now is, and of that which is to come.

"We are going to set out together on a journey which no doubt will be attended with pleasures and pains of various kinds. I neither expect nor desire that we may get through the world without trials. Uninterrupted prosperity and pleasure are not suited to our present state. We should grow secure and carnal, were we not frequently reminded, that *this is not our rest*. However, we are assured of this, that 'all things work together for good to them that love God.' Every providential affliction will be sanctified, if we are careful 'in every thing by prayer and supplication, with thanksgiving, to make our requests known unto God.' I find some degree of pleasure in the hope, that whatsoever trials we have besides, my dear Mary and I shall never take a pleasure in wounding and grieving each other: but shall unite in bearing each other's burdens, and by mutual prayer, casting all our cares, trials, &c. upon our gracious Lord.

"There are a few things which have sometimes occurred to my mind which I will now mention, which demand our serious attention, if we desire to live together comfortably and profitably.

"First, mutual submission to each other in all indifferent things. We shall not perhaps always be of the same judgment in every thing; therefore, it will be necessary in many cases, to give up our judgments.

"2. A willingness *in each of us* to cross our own wills and humours, rather than give pain to the other. This, if constantly practised by us, (God grant it may,) will prevent much of that trouble and uneasiness which distracts many families, and renders the marriage state miserable beyond description.

"3. Mutual forbearance. We shall *both* need to exercise this fruit of love. I am much obliged to you, my dear, for the good opinion you seem to have of me; yet, I am only a man; and, I fear, you will have need of patience with me frequently. Let us, therefore, set out with this resolution, to bear with each other; and when one is overtaken in a fault, be it great or small, the other shall cast the mantle of love over it, and endeavour to restore the offender in the spirit of meekness.

"4. We should daily endeavour to promote each other's temporal and spiritual prosperity; have only *one* interest, *one* end. In order to this, we must *think aloud*, —have no secrets, but repose the most entire confidence in each other on all occasions, avoiding as we would hell-fire, all shyness or reserve. O my dear, let us take heed that this never creep in.

"5. If we would live together as fellow-heirs of the grace of life, we must frequently converse about the state of our minds, and join in prayer suited to our present states and necessities. I could wish, and I have no doubt but you will gladly join with me, that we should spend some time together, by ourselves alone, in mutual prayer, *twice* a day, at least, besides family prayer, if we have any who live with us.

"These are some of the duties we shall have to perform, besides several others, which we shall have an opportunity of conversing about afterwards. Sometimes, indeed, when I take a view of them I am afraid I shall never be able to perform them; but then I hear a whisper, 'My grace is sufficient for thee.'

"I feel a vehement desire to be wholly the Lord's. I long to be wholly lost and swallowed up in God continually, and I have a lively expectation of living more to his glory than ever I have done. May the God of all grace make us both patterns of piety and serious godliness. I shall not have time to write again between now and the time appointed. Till then, farewell. The Lord

bless thee, my dearest Mary; and believe me when I say, thou art 'less beloved than God alone,' by thine affectionate, "JOSEPH ENTWISLE.

"P. S.—I have invited Mr. Reece to come to Thorner on the Tuesday night, but have not yet heard whether he can or not. My kindest love to all your family, as if named; and to your friend who meets in band with you."

"Sat. April 28," my father writes:—"I have lately perceived a danger of inordinate creature attachments. The time of my marriage draws near. I feel a great affection for my dearest Mary, and find it very difficult to avoid extremes. It is a serious thing to take a person as a companion through life; but I have no doubt, she will be a help-meet. I only fear lest I should fail in any part of my duty. O God, may we both enter upon it in thy fear, and be thou the guide of our future life. Give or deny whatever else thou wilt, only favour us with thy presence and blessing.

"Mon. 30.—Preached at five o'clock this morning with unusual freedom, from Prov. iii. 5, 6; and was enabled to enter into the spirit of the subject. I was most of the day kept in a praying frame; yet the solemnity of the change I was about to make rested upon my mind. I am well satisfied that I am in the way of providence; yet it seems so important, that I almost tremble at the thoughts of it.

"Tues. May 1.—After some time spent in prayer with dear Mrs. Pawson, I set off in the stage coach for Leeds, where I arrived about seven o'clock in the evening; there I took a horse Mr. Pawson had left for me, and rode to Thorner. While I was riding there, I had such a view of the goodness of God in the dispensations of his grace and providence to me, one of the unworthiest of his creatures, as I have seldom been favoured with. I could adopt the poet's language as my own:—

> 'When all the mercies of my God,
> My rising soul surveys,
> Transported with the view I'm lost,
> In wonder, love, and praise.'

After spending a few hours in conversation, I laid me down in peace; yet slept little, my mind being so much affected with the thoughts of the important change I was going to make.

"Wed. May 2.—The day appointed for my marriage. Having had family prayer, we went to church, accompanied by my father Pawson, uncle, and all the family except my mother P. We had no one in the church besides our own family and the minister and clerk. The poor, careless, trifling parson read over that solemn form of words in a manner truly shocking. He read as fast as he could, and with the utmost indifference imaginable. When we returned home, we retired into the parlour, and my uncle Pawson gave out a hymn and prayed. It was indeed a melting season. All our minds were exceedingly affected. The Lord was present with us as he was at the marriage at Cana in Galilee. In about half an hour afterwards, my dear wife and I retired, and joined in prayer; after which we read over upon our knees, the form of a covenant with God, which I had prepared for the occasion. We signed and sealed it in the presence of the Lord, considering ourselves as his property, and resolved to devote ourselves afresh to his service in our new relation. This left a sweet savour of piety upon our minds, and I hope will be religiously observed by us all the days of our life. The remaining part of the evening was spent in a religious and profitable way.

"Hitherto hath the Lord helped us. May the future part of our lives be wholly employed in shewing forth his praises. Blessed be God for finding me a help-meet, one who, I believe, will be a true yoke-fellow. I feel myself bound to praise him also, for bringing me into so close a connexion with a family every way so excellent, both in a temporal and spiritual view. O may I make him just returns.

'My remnant of days
I spend in his praise,
Who died the whole world to redeem;
Be they many or few,
My days are His due,
And they all are devoted to Him.'"

The covenant referred to in the preceding account was preserved with great care, and was renewed on various occasions, of which memoranda were made in the margin. The original document is still in the possession of the biographer, and is regarded as not the least valuable part of his inheritance.

CHAPTER V.

FROM HIS MARRIAGE TO THE TIME OF HIS REMOVAL FROM THE LEEDS CIRCUIT. 1792—1794.

WE have now followed my father through the successive stages of childhood and youth up to manhood; we have contemplated the change wrought in his character and conduct by renewing grace, his entrance upon the work of the ministry, his full recognition as a member of the Conference after the usual period of his probation, and his subsequent entrance upon the holy estate of matrimony. A new and important relation was now established, involving new duties, exposing to new temptations, attended with new trials, and affording additional opportunities for the developement of character and the testing of his principles. It is edifying to mark the strength of religious principle and the sufficiency of divine grace, in his faithful discharge of these new duties, in his cheerful endurance of the trials incident to the marriage state, and in his steady progression in knowledge, piety, and usefulness, through the blessing of God upon the new kind of discipline to which he was now subjected.

He had earnestly sought divine direction in the important step he had just taken, and his expectation had not been disappointed. He was led by the good providence of God to a happy union with one of a most congenial mind.

My mother was the second daughter of Mr. Marmaduke Pawson, of Thorner, near Leeds—a respectable farmer, and a highly acceptable and useful local preacher for above thirty years: he was the only brother of the Rev. John Pawson. Though above three years younger than my father, she had been brought to a saving knowledge of the truth a few months before him. She was awakened under the powerful ministry of the late Rev. Joseph Benson, in the year 1780, when only ten years of

age, and in the following February at a watch-night held at Thorner by the same eminent minister, she was enabled to believe on the Lord Jesus Christ with her heart unto righteousness. Of this interesting event the following notice occurs in a letter addressed by Mr. Benson to my father, shortly after my mother's death.

"In order, as far as possible, to ascertain some circumstances to which you refer, I have been examining some papers containing a kind of Diary of mine for 1780 and 1781; and Feb. 8, of the latter year, I find as follows:—'In the evening at seven, I preached at Thorner, and was much assisted while I explained and applied Malachi iii. 1.—"The Lord, whom ye seek shall suddenly come to his temple," &c. The people were much affected. Afterwards, we kept a kind of watch-night, and continued in prayer and exhortation till ten o'clock. It was a time of refreshing from the presence of the Lord. A daughter of Mr. Pawson, of about ten years of age, was enabled to lay hold on the promise of pardon, and rejoiced in God her Saviour; and as she spoke of it, thanks were returned for her publicly. Many, indeed, seemed to be much comforted.' Now this, I presume, was your late wife. * * * It was while her father was at prayer that she found a sense of pardon. I believe she was awakened under a sermon of mine before this; but I am not sure that it was at a watch-night."

From this early age to the close of life, she continued a consistent and exemplary member of Society; and though during a period of twenty-one years, there were some variations in her religious experience, yet her main object was to glorify God, nor could she be satisfied without conscious intercourse with Him. Modest, affectionate, and sympathising, she had a heart formed for friendship. A good natural understanding, improved by extensive reading,—a sound and discriminating judgment, together with deep, genuine, and growing piety, rendered her a most agreeable and improving companion, and a suitable help-meet for one who had been called by the great Head of the Church to the work of the Christian ministry.

We have seen the truly devotional spririt in which on their wedding day, they entered upon their new relation, solemnly binding themselves in covenant to God. Their

progress in life was answerable to this auspicious and exemplary beginning. They met in band daily when at home together, and spent some time in religious converse and united prayer. Thus their conjugal union was cemented by Christian love, and they were daily helpers of each others' prayers and faith.

After spending a few days at Thorner and in the neighbourhood, my father returned with his bride to Halifax, where he remained until the Conference. "Here," he says, "we enjoyed many advantages, and much comfort in each other and in the society of our friends. We lived in the house with our affectionate uncle and aunt Pawson. Their kindness in every possible way we shall never forget. We learned from them some valuable lessons, and hope their pious example will be of use to us while we live. All the friends were kind and obliging, and every thing wore an agreeable aspect. But, which was best of all, God, even our own God, blessed us with his presence. At this time, I frequently thought, our circumstances bore some resemblance to those of mariners who sail on a fine clear day for some distant clime. They expect storms, and difficulties, and dangers. O Lord, prepare us for whatever may happen."

The following extracts from his journal will enable the reader to contemplate him in the new circumstances in which he was now placed as a married man.

"Thurs. May 3, 1792.—A day of much communion with God. My dear wife and I enjoyed much of the divine presence in the morning while engaged in social prayer. I have no doubt but she will be a true yokefellow, and a great blessing and comfort to me while our gracious God shall continue to preserve us together.

"Sun. 6.—Awoke this morning in a truly spiritual frame. My dear wife and I joined, as usual, in prayer, when we experienced much of the divine presence. I preached at Thorner in the morning with unusual freedom and energy: my very soul entered into the spirit of the subject. I don't remember that I was ever so sensibly refreshed, strengthened, and comforted myself in preaching before. At noon, I preached at Keswick to a large congregation with much liberty. Blessed be the Lord for his gracious help. In the evening, I preached at Thorner from Deut. xxxii. 29.

"Mon. 7.—Nothing extraordinary till the evening, when we were favoured with a refreshing season at the class-meeting. I have seldom found my mind drawn into so spiritual and devout a frame. In the concluding prayer, my dear father Pawson prayed for us with much fervour and faith. Blessed be God for uniting me to a family so much devoted to him.

"Tues. 8.—After breakfast and prayer this morning we left Thorner, not without painful feelings. After a pleasant ride, we got safe to Halifax to dinner, where we were made kindly welcome by our uncle and aunt Pawson, and my dear friend Reece, who was come to see us. I had many serious as well as pleasing thoughts to-day; particularly one thing: viz. I have taken away my dear wife from her father's house, a situation in many respects very agreeable. She has forsaken father and mother, brother and sisters, and has set out with me, who a little while ago was a stranger, on an itinerant life. How shall I be able to make her suitable returns? May it ever be my study, next to that of pleasing God, to promote her temporal and spiritual comfort and prosperity. Indeed, if it be not, I shall be worthy of stripes. O Lord, enable me to love my wife, even as Christ loved the church.

"Sat. night, May 19.—Since I wrote last, my dear wife and I have enjoyed many refreshing seasons in social prayer. I have been favoured with unusual nearness to God at many times, and have been peculiarly assisted in preaching. From what I have experienced since I was married, I am confirmed in the opinion of the late Rev. Charles Wesley, that when any that fear God marry and acknowledge him in their marriage, they receive a larger degree of grace. I bless God, I have found it so.

"Sat. June 2.—This forenoon, my dear wife and I spent a profitable hour in secret: we conversed upon spiritual things, and the state of our minds; we read a portion of God's holy word, and we also read over the covenant with God, which we jointly entered into, the morning we were married. We then both prayed. And truly the Lord did bless us. We felt 'the o'erwhelming power of saving grace.' *Our God* has often blessed us before, while we have been mutually praying for his blessing; but never so much as now. It has left a

blessed tincture of divine love in my mind. I feel sweetly abstracted from every thing outward, and wholly lost and swallowed up in my God. It is true, I have a growing affection for my dear partner, even as for my own flesh; yet this does not lessen, but increase my love to God. I received her at first as the gift of a gracious providence; and the more I know of her, the more am I convinced that she is a most invaluable gift. O may I never be unthankful. May I never 'idolize the creature.' But may 'earth be a scale to heaven,' and 'all I taste be God.'

"This evening my uncle Pawson and I met together to spend an hour in conversation and prayer. It was a profitable season indeed. While he was speaking of the great privilege of being in favour with the great God of heaven, divine light burst in upon my mind, and I had such views as I seldom have had of the safety and happiness of those who have the Lord for their God, attended with earnest longings to be wholly devoted to him.

"Mon. June 4.—I spent several hours in company with good Mr. Hopper, who has been a preacher of the Gospel about fifty years, and Mr. Pawson. I was greatly edified in hearing them speak of that work of God which was at first little as a human hand, but having spread and grown, now covers all the land. I could not but feel much veneration for these aged servants of my Master, who have borne the burden and the heat of the day. They have laboured, and we have entered into their labours. At first, they were called to suffer much for their Master; and they seem to have had

> 'A soul inur'd to pain,
> To hardships, grief, and loss,
> Bold to take up, firm to sustain,
> The consecrated cross.'

Now we who succeed them have little to suffer: the scandal of the cross is in a great measure done away. We have, in general, comfortable accommodations, and every thing our heart could wish. Lord, preserve us from lukewarmness, effeminacy, and self-indulgence. O my God, bless me with the spirit of my office. May I enjoy a growing acquaintance with thee; and may I increase in every gift, and grow in every acquisition that

will be useful or ornamental to me in the work to which Thou hast called me.

"Wed. 6.—Most of the day spent in reading, meditation, and prayer, in which I was much assisted and blessed. I was particularly affected with one thing while meditating on the afflictions of mankind universally; viz. that most people imagine, when they are about changing their situations or circumstances in life, they shall have no crosses, no disappointments; but every thing will answer their wishes. How foolish! because contrary, not only to Scripture, but to the experience of all men. This is a state of trial and discipline. I expect a great variety of trials, and I have no objection to them; they are necessary. I would only beg of God to give me such trials and afflictions in kind and in degree, as will be most conducive to His glory and my good; and, at the same time, to give me strength and comfort according to my day. It seems to me, that none of the occurrences of life, however disagreeable, need deprive me of that peace of conscience and joy in the Holy Ghost, which I have for some time experienced: nay, they cannot, so long as I continue to stay my mind upon my God and Saviour.

Thur. June 21.—A blessed day indeed. My dear wife and I spent a considerable time this morning in reading an account of the eminent piety of the late Rev. Mr. Fletcher. While engaged in this exercise, we found a flame of holy desire enkindled in our hearts; and saw the amiableness of, and felt longings after, that degree of piety which he attained and practised. We were encouraged by such considerations as these: viz. We are not required to seek holiness in our own strength. He was, by nature, a fallen depraved creature, like ourselves. He came to Christ as a poor sinner, and obtained pardon, and holiness, as free gifts. We have the same compassionate Jesus to come unto; the same promises for our encouragement. We then fell down before our gracious God and Saviour. He poured upon us the spirit of grace and supplication. While I was at prayer, what sweet meltings did I feel: what confidence in God: what holy familiarity: what a lively expectation of obtaining and enjoying the perfect liberty of the children of God. Afterwards, we had the Sacrament of the Lord's Supper in

our family. While engaged in that holy ordinance, I felt much nearness to God in Christ. It was a blessed season indeed. The enemy was exceedingly busy, endeavouring to divert my mind from close attention to the divine presence, but did not succeed. I was convinced that my discouragement in the work of God has been owing principally to a neglect of considering two passages of Scripture:—'Our sufficiency is of God;'—and 'Lo! I am with you alway even to the end of the world.' If the first was deeply impressed upon my heart, it would keep me humble and sensible of my dependence upon the Lord, while the latter would inspire with courage and confidence. May I learn wisdom by what I have suffered.

"Frid. 22.—Spent principally in reading, meditation, and prayer, in which exercises I was much assisted. O how my soul breathed and panted after a closer communion with my God. In the forenoon I retired into an out-house, and enjoyed freedom in pouring out my heart to him. The principal things for which I felt concerned were the following:—viz. a blessing on a letter I was about to write to my brother James, who was yet unconverted;—that the Lord would do good to several persons who have lately injured me;—and that my God would be with me and my dear partner through every future period of life.

"Sun. 24, Greetland.—Much employed; having to preach three times, and give tickets to a large society: but the presence of God makes hard things easy. I have been much comforted by seeing the work of the Lord still going on, and sinners deeply humbled and penitent, flocking to Jesus. I saw that word exemplified to-day, 'Out of the mouths of babes and sucklings thou hast perfected praise.' A girl about twelve years old appeared to be thoroughly convinced of sin, and as sensible of her own utter depravity and helplessness, as most grown persons I have known. Many both young and old in this neighbourhood have received the word, not as the word of man, but the word of God with power. O blessed employment—to call sinners to Jesus! May my tongue, and head, and heart, and all, be spent in so divine a service!

"Mon. 25.—This forenoon my dear wife and I went a little out of town to visit a gentlewoman who is gene-

rally confined by sickness. It was a profitable visit. In our way there, and on our return home, we were enabled to converse in a spiritual and profitable manner; and while I was endeavouring to comfort the afflicted, the Lord watered my own soul. I think I am one of the happiest of men: God has given me a help-meet who is a continual blessing to me. The marriage state has been truly sanctified to me hitherto. Never did I enjoy so much of God before:—such composure in my private studies—such liberty in my public ministrations. Blessed be God for all his mercies!

"I hear from Conference that I am likely to be appointed the Assistant for Bradford Circuit. If so, I shall be in a different capacity from any I have hitherto been in. The souls in that circuit will be more immediately under my care than if I were only a Helper. How important to have 1100 souls under one's care! Who is suficient for these things? I feel my insufficiency; and see the necessity of living nearer to God in order to obtain the necessary qualifications for such an important office. For, certainly, it is important. I am young. It will, therefore be necessary for me to make up in seriousness and gravity for the want of years, that no man may have any just cause to despise my youth.

"I am inexperienced in many things which will come under my management: in short, I have but little knowledge of men and things. This shows me the necessity of being deliberate; doing nothing rashly, but taking time to think upon, fully consider, and devoutly to pray about every occurrence. I remember Dr. Watts mentions a person who lived in a certain village, that had only a common understanding, yet he was sought unto for advice in critical cases by all his neighbours; and his counsel generally increased his reputation for wisdom and prudence. The reason of this was,—he never was hasty in giving advice; he took time to consider the subject, and every thing that related to it, before he gave his judgment. I am persuaded, this is the method to make a little knowledge go a great way: and I am convinced also, that most of the mistakes I have ever made since I professed religion, may be attributed to a want of considering and practising that advice—'Do nothing rashly.' O my God, prepare me for the work to which thou wilt

call me, and enable me faithfully to do and suffer all thy will.

"Mon. Aug. 13.—Yesterday I was fully employed, and remarkably assisted and blessed in public and in secret; my own soul was like a watered garden, and I was enabled to preach three times with unusual liberty and energy,—at Bradshaw in the morning from Rev. ii. 17; and in the afternoon from Psalm lxxxix. 15, 16. The place was exceedingly thronged, and excessively hot, so that I sweat through my coat. Then, shaking hands with crowds, I left that affectionate people. In the evening at Halifax, I preached from Heb. xiii. 8: we had the largest congregation I have seen this summer. When I went into the pulpit at night, I saw and felt so much of my own ignorance and weakness, that it seemed impossible I should say any thing that would profit the people. But these blessed words were seasonably and powerfully impressed on my mind, 'Lo, I am with you always,' &c. I therefore cast my care upon the Lord, and was assisted beyond my highest expectations. But I got a sweat through another coat. *It is the Lord's work.*

'Happy if with my latest breath,
I may but gasp His name,
Preach Him to all, and cry in death,
Behold, behold the Lamb!

"Glory be to God for what I have enjoyed this day. His presence has made my paradise. I have found in him all I want. It being Elland fair, a season of much sin of various kinds, I went and preached in the neighbourhood in the open air. A multitude of people attended; and I was enabled to speak with freedom and warmth from Hebrews ii. 3. Afterwards I preached at Halifax, much to my own profit, and I hope the people's also. I am quite amazed at the goodness of God to me, especially considering my past ingratitude and unfaithfulness. O may all my future life declare his goodness."

The reader has already learned from a preceding extract, that my father was appointed by the Conference this year to the Bradford Circuit. The appointments for the Leeds and Bradford Circuits stood thus:—

"*Leeds*—Jno. Allen, Parson Greenwood, W. Percival.

"*Bradford*—Joseph Entwisle, John Grant."

So they were printed in the Minutes for that year, and re-printed in the octavo edition of 1812; but incorrectly: for a little before the Conference closed, an unexpected change took place; my father was removed to Leeds, and Mr. Greenwood to Bradford. The correction appears in the copy of the Stations inserted in the Magazine for Sept. 1792. My father makes the following memorandum on the occasion:—

"At the close of the late Conference, I was changed from Bradford to Leeds. It appears to me every way providential, and quite unexpected and undesigned by my friends. I esteem it a great favour on many accounts. The people of Leeds are remarkable for their deep and genuine piety; so that I hope I may not only *do*, but *get* some good. Yet I enter upon my work with fear. The congregation at Leeds is large, and they have been accustomed to good preaching. I am young, weak, and comparatively inexperienced. Lord, help me!"

In the Leeds Circuit, which at that time was extensive, and contained 2100 members, my father had a much wider sphere of usefulness than in any former circuit; perhaps as much so as could have been presented by any in the Connexion. It was an additional cause of thankfulness, that his fellow-labourers were Messrs. Allen and Percival, two excellent men, whom he had known in Manchester, and under whose ministry he had sat with great advantage at an early period in his religious career. With them he laboured most harmoniously; the Lord graciously assisted and blessed him, and encouraged him and his colleagues with a considerable measure of success. The following extracts from his Diary exhibit his devotedness to God, his ministerial diligence and fidelity, and his habitual concern to approve himself to God a faithful steward of the mysteries of the Gospel.

"Sun. Sep. 2, 1792.—I arose this morning in a spiritual and prayerful frame of mind. In my way from Kirkstal Forge to Bramley, I enjoyed much sensible communion with God. In the morning I preached from Isa. xxvi. 3; entered into the spirit of the subject, and enjoyed what I so earnestly recommended to others. My mind was kept in a composed state all day; yet I had little freedom in preaching at Armley in the evening.

"Sept. 20.—Since I wrote last, my soul has, in general, been like the garden of God. I have enjoyed almost uninterruptedly sensible communion with God, and have been remarkably assisted in preaching.

"Wed. 26.—I spent the day at Harewood; and took a view of the ruins of an old castle near Harewood, which seems to have been intended by its founders, to stand for ever; but it is now in a ruinous state. Time bears down all before it that is of an earthly nature. I also visited Lord Harewood's house. It is a noble structure indeed; but one stone shall not be left upon another, when the Lord shall arise, not only to shake terribly, but to consume the earth. Blessed be God,

'A house I call my own,
Which cannot be o'erthrown;
Storms and earthquakes it defies
'Midst the general ruin sure,
Stands immoveably secure
Stands eternal in the skies.'

"Thurs. 27.—Preached this evening at Chapel Town with great liberty. Enjoyed a sense of the divine presence all day; but more especially after preaching at night. In my way between Chapel Town and Leeds, I had such views of the goodness of God as quite overwhelmed me. I felt what is beautifully expressed by our poet,—

'All I have shall sink and die,
Lost in astonishment and love.'

Thus the Lord prepared me for a painful trial. I had been from home several days; and I thought it no small addition to my comforts that I had a peaceful habitation to go to. But how precarious are all creature enjoyments. When I came near Leeds, I met Dr. H., who informed me that my dear wife had had a dangerous fall down the cellar steps. She was then in a state which rendered such an occurrence very alarming. However, when I came home, to my great surprise, I found there was no danger. All this time my soul enjoyed a perfect calm. I felt exceedingly thankful that it was no worse; and such an assurance 'that all things work together for good to them that love God,' as I never did before.

"Wed. Nov. 7.—For several days my mind has been much affected with a consideration of the vanity and un-

certainty of all earthly enjoyments. My soul is now all athirst for God, longing to be lost and swallowed up in Him. I have been visiting the monuments of Judge Gascoigne and others, once famous, now entombed in Harewood Church. Here ends all human greatness! May I be great in the sight of the Lord. May I be like my Lord and master; and may I be the happy, honoured instrument of saving souls. Let me faithfully serve my generation, and then fall peaceably asleep in thy arms, O blessed Jesus, and I ask no more.

"Tues. 27.—Riding from Rothwell to Woodlesford I was much profited in singing the hymn which begins 'Behold the servant of the Lord,' &c. My spirit melted before the Lord, and felt vehement desires to be wholly His. While giving vent to these earnest longings of soul to be all devotion to God, these words were inwardly whispered to my heart with such divine power, that I could not doubt from whence they came:—'I accept thee.' Oh! what inward sweetness and serenity I felt. I could not forbear inwardly repeating these words, 'The Lord will accept of me as his servant.' Never did I see so fully as now, the great privilege of being a servant of God. O may I obtain mercy to be found faithful."

The following day, Nov. 28, he wrote to Mrs. Pawson, (wife of the Rev. John Pawson) and mentioned the gracious manifestation with which he was favoured on the 27th. The following extracts from this letter will shew the godly jealousy with which he watched over and scrutinized his feelings:—

"Halton, Nov. 28, 1792.

"My Dear Aunt,

"In compliance with my promise, I now sit down to write a few lines. Through mercy, I got well home to dinner. When I came to my peaceful habitation, I found my dearer self had been extremely ill the day before, but was much better. Our life is chequered, and wisely chequered; for we cannot bear either uninterrupted prosperity or adversity without being too much elated or depressed. I expect trials of various kinds, while I continue in this vale of tears; nor do I wish to be without them; for I am fully persuaded, the Lord will make 'all things work together for good to them that love him.'

"I don't know how it is, but I never am depressed with any worldly trials. I *feel*:—and could wish, when my dear partner is suffering, that I could suffer for her; yet am not depressed, as I see some are. Sometimes I am jealous over myself, and afraid of stoicism. Yet, I find, on examination, that I can, and do, feel another's woe, though he be a stranger. Therefore, I humbly hope, the support I have under trials, and that freedom from anxiety which I enjoy, arise from the confidence I have in the God of providence. I have seen so much of the goodness and mercy of God in the dispensations of His providence towards me, that I cannot call His wisdom, or power, or goodness into question. Besides, I always find that trials make me pray more, and live nearer to God.

"When I saw my dear Polly last, she was very well in body, and in a good state of mind: she felt earnest longings to be wholly the Lord's. Our spirits are often much refreshed when conversing and praying together. This sanctifies and sweetens our intercourse, and is the means of increasing more and more our mutual esteem, affection, and confidence.

"I find my soul in a very prosperous state this week. I have been much blessed while absent from Leeds, in meeting my dear wife at the throne of grace, which we make a point of doing three times a day, at 10, 3, and 6. We shall really esteem it a privilege to have your incense joined with ours upon the golden altar.

* * * * * *

"I am, your affectionate and obliged nephew,

"J. ENTWISLE."

"Thurs. Dec. 6.—There is a great stir about political matters. We seem to be much threatened with commotions in our land. Indeed, all the world seems in an uproar. Certainly, these things are the forerunners of some greater events. Perhaps the Lord is about to pull down despotism in church and state, to open the way for a more general spread of the Gospel. I received a very affectionate anonymous letter to-day, from some one, desiring me to preach a *political sermon* next Lord's-day evening, telling me, that my compliance therewith 'would greatly oblige numbers of my sincere friends.' I con-

sidered the matter, and thought it best to be silent for the following reasons:—1. The congregation will be composed of persons whose judgments differ in political matters. 2. Any thing said on either side would offend and irritate the opposite party. 3. Were I to conceal my own sentiments, and tell them I could not enter into the merits of the cause, but exhort all to peace and quietness, perhaps both, or at least the violent of both parties, would consider me as their opponent. 4. The introduction of such a subject into the pulpit, would only raise a ferment in the minds of the people; and might induce numbers to read, think, and dispute on the subject, that otherwise would never have thought of it. 5. Things, at present, are in an unsettled state, and we cannot tell how they will turn; therefore 'least said, soonest mended.' 6. The pulpit is sacred to better purposes than the discussion of political subjects; and my business in the pulpit is with men's souls, and not with matters of state. 7. Many of the Puritan ministers, in the last century, involved themselves in difficulties by meddling too much with state matters; therefore, I'll keep my fingers out of the fire as long as I can. 8. Were none of the above reasons sufficient to determine me how to act, my own youth and inexperience would be sufficient. I will, through the grace of God, make it *my whole business* to live to Him, and finish the work *He* has given me to do.

"Mon. 10.—This day I have been employed in visiting the sick and well, meeting classes and preaching. Much profited by reading part of the Memoirs of Dr. Doddridge. While reading of his singular piety, indefatigable laboriousness, and flaming zeal for God and souls, I was humbled and ashamed, yet not discouraged; but in simple dependence on divine grace, resolved to imitate him. O my God, thou knowest it is my greatest grief and burden, that I am not more entirely devoted to thy service.

"Tues. 11,—Preserved in a watchful, prayerful frame throughout the day. Preached at Hunslet at night with much freedom and fervour from Phil. iii. 20. I found much profit and pleasure too, in preaching the sermon over again to my own heart in my way home. I have good ground to believe that I am no longer a stranger

and foreigner, but a fellow-citizen with the saints. I have, indeed, cause to lament my want of constant heavenly-mindedness. But through the grace of God, I will endeavour to live the truths I preach, and transcribe, in my conduct, the directions to obtain and exercise heavenly-mindedness which I have this evening given to others. Lord, help me.

"Wed. 12.—That I may see how my time is spent, I purpose taking notice of it more particularly, hoping this will be a means of producing in my conduct that uniformity and good order, which will prevent the waste of much precious time. Indeed I am not always master of my own time. Being often from home, the people do, and will, intrude upon my hours of study and devotion. And when I am in Leeds, so many of our friends whom I cannot deny without giving offence, invite me to dine, &c. that much time is consumed in these visits. However, I must take some method to prevent it in future. May I have wisdom from above to make the best of the circumstances in which Providence has placed me.

"Frid. 14.—After spending some hours in my own peaceful, happy, little family, my dear wife and I went a little out of town, where we are to dine and drink tea. At dinner, political subjects were introduced, by a gentleman who is a boiling-hot churchman, and who seems to have a deep-rooted enmity against all dissenters. In other respects he appears to be a pious man, and an experienced Christian. How mysterious. How great is the power of prejudice. I inculcated the necessity of a catholic spirit, and mutual love between Christians of different sects. It was with difficulty I could keep up any conversation truly profitable. Upon a review of this day, I perceive that I have lost much precious time which might have been spent far better either in my closet or in visiting the sick. One of the most disagreeable things I meet with in this circuit is, so much *ceremonious visiting* to dine, &c. which custom for many years has rendered almost necessary in order to satisfy the people. But I cannot think it right to spend so much time in company with the rich; and through divine assistance, *I will swim against the tide;* resolving that when I go out, I will make my stay very short, and as profitable as I can.

"Mon. 17.—My mind is a good deal exercised about

the present state of things. The people here seem going mad about politics. A number of the respectable inhabitants of Leeds met to-day to consult on the best methods of putting a stop to seditious principles, which, like a little leaven, seem to be leavening the whole nation. What will be the end of these things, the Lord only knows. It appears to me, that both parties are too warm. The high church people are too hard upon the dissenters; and on the other hand, the dissenters are not sufficiently sensible of the privileges which Providence has given them, and which were purchased by the property and the blood of their pious ancestors. When I left Leeds this evening to go to Eccup, hundreds of people were in the streets in a riotous manner; and to shew their loyalty, were carrying about the town the effigy of Mr. Pitt, which they intended to burn: others were drinking to excess in the public houses, and singing, 'God save the King.' I fear something serious will happen before the morning. O Lord, hide me, my dear wife, all my friends, and thy dear people in the secret of thy pavilion till every calamity of life be overpast.

"Sun. 23.—I arose in a comfortable frame; and felt pleasure in the thought of preaching the unsearchable riches of Christ. Riding from Thorner to Seacroft to preach in the morning, I found it extremely cold and windy, but enjoyed the divine presence, which more than compensated for it. I was left almost to myself in preaching. How painful! Yet in meeting the class, I found the people were blessed. In my way back over Winnmoor, the north wind was so strong that I could hardly sit on horseback, and so piercing as I have seldom felt it. But, oh! what peace did I feel in my mind. I could not forbear saying, 'O Lord, if I had a thousand lives, they should all be spent in thy service.'

"Tues. 25, Christmas day.—I opened the new chapel at Keswick, at two o'clock; preached from John iii. 16. If ever I preached, 'not to fill up an hour, but to save a soul,' it was now. I rode to Wetherby, and preached in the evening with great warmth, but not such clearness as could have been wished. The place would not contain the congregation. Our friends here would gladly erect a chapel, but cannot get ground. Laid me down in peace much wearied.

"Mon. Dec. 31—I retired in the evening to 'talk with my past hours, and ask them what report they bore to heaven.' I am now brought to the conclusion of another year, during which I have received many mercies; but of all the temporal favours of the year my dear wife stands foremost. I received her at *first* as the gift of God's mercy. I *thought* I was in the way of providence in marrying her. *Now I am certain of it.*

"Notwithstanding my unfaithfulness, the Lord has favoured me with much of his presence. O how often has he made my cup run over. He has anointed me with the oil of gladness for his own name's sake; and, I trust, I am more like him than I was last year at this time.

"Tues. Jan. 8, 1793.—I am quite shocked at my own instability. Since the 1st inst. I have frequently enjoyed unusual nearness to God; but at other times, have been dull and unfeeling. I am quite a mystery to myself. I think I perceive some evident marks of a growth in grace; and yet I see so much imperfection in my thoughts, words, and works, that my spirits sink upon a review of them. What a mercy that we have an Advocate with the Father,—one who is pleading our cause, and who cannot plead unsuccessfully. This is my confidence—my rejoicing. Were it not for the blood of the covenant, I should be miserable. O blessed blood, which speaketh better things than the blood of Abel. O blessed Lord, let the love of Christ constrain me to live wholly to thy glory. Thou knowest I would be wholly thine. My greatest burden is, that I do not get and do more good. O my Lord, through thy grace, I will live this year as I never lived before. O seize me as thy own. Let sinful self be annihilated. Let me live constantly as in the presence-chamber of my Lord.

"Frid. March 8.—About two o'clock this morning my dear wife presented me with a fine boy—my first-born—the beginning of my strength. My soul was filled with joy and gratitude. I felt overpowered with a sense of the goodness of God. I ran into another room, and gave vent to my full soul in expressions of gratitude. * * * * * My dear wife was filled with divine comfort in the midst of her distress. All present were amazed at the power of religion which was discovered in

her in the time of trial. The Lord had prepared her for it by blessing her with much of his presence. She rapidly grew in grace. She lived in the very suburbs of heaven. When we were joining in mutual prayer, our souls were frequently overwhelmed with divine love and joy. Blessed be the Lord for all his mercies.

"Now I am *a father*. Important relation. I fear lest I should fail in the duties of a parent. O Lord, teach me how to act: and may I and my dear companion be assisted to train up our son in the way he should go, and may he never depart from it. I will begin to read such books, (and especially the Book of God,) as will give me just ideas of the duties of parents, and through divine help, I will endeavour to perform them.

"Tues. March 12.—We dedicated our dear son to God, jointly and separately, many times before he was born; begging the Lord to sanctify him from his very birth, and to give him divine grace whatever else He gave or denied. We have frequently renewed our dedication of him since he was born; and to-day we dedicated him to the Lord in baptism. Our dear uncle Pawson baptized him with much solemnity. At our desire he was named 'John Pawson.' We desired to have him so called, not only out of respect to our venerable uncle, but also, from a hope that he would be led to imitate the piety of his uncle, and that his very name might be a constant motive to a life of devotion to God. We were remarkably blessed in the ordinance. The Lord condescended to honour the baptism of our infant with his gracious presence. I would now solemnly make Joshua's resolution, 'As for me and my house we will serve the Lord.'

"Thurs. May 2.—I rose early, and rode to Thorner. It is a year this day since I was married. My dear wife and I renewed our solemn covenant with God, in the same room, and on the very spot where we first entered into it this time last year. When I had read over the covenant itself, I began to pray. My mind was in a sweet, solemn frame when I began; and as I proceeded, my confidence and joy increased more and more. My dear wife felt the same. At last, I was so overpowered with a sense of the goodness of God, and my interest in him, that I could only cry, 'Glory, glory, glory!' Indeed

we both enjoyed so much of the divine presence, that we could only weep and silently adore for a considerable time. The Lord has often blessed us when we have been joining in mutual prayer, but never so much as now. We solemnly dedicated our dear little child to God, and we humbly hope, He has taken him as his own.

June 15.—This week I have had such a consciousness of the imperfection of my heart and life as I never experienced before. The religion of Jesus Christ has appeared so pure and spiritual, and my heart so unholy and carnal, that my spirits have sunk under it. I have had many doubts respecting the genuineness of my past experience. Sometimes I have almost drawn the conclusion, 'I am deceived, and I have deceived others all along.' My mind was not greatly distressed; but I felt unutterable longings to be and to do what the Lord would have me. Oh! how I hated sin; and at the same time longed to be holy as God is holy. Upon a review of my conduct this week, I may say, I have seldom lived so much in the spirit of prayer, and have not often been enabled to improve my time in reading and meditation so much as this week. I have also, frequently enjoyed great nearness to God. Yet I see so many defects—so much time unimproved—such a want of spirituality and holy fervour in religious exercises, that were it not for my Advocate above, I should despair of ever getting to glory.

"June 28.—In my way between Aberford and Sturton, I was drawn into such a praying, wrestling spirit as I seldom experienced before. I saw the necessity of enjoying more inward liberty: I longed to be wholly sanctified: the language of my heart was,

> 'My vehement soul cries out opprest,
> Impatient to be freed;
> Nor can I, Lord, nor will I rest
> Till I am saved indeed.

"July 16.—Yesterday I experienced a most violent inward war. My corruptions raised insurrections against grace, and I was tempted even to curse and swear. This morning my mind is all confusion and disorder. I know not what will become of me. I'm a burden to myself. O Lord, make haste to help me.

"Sun. July 7.—I preached this morning from Matt. xi. 28.—While I was endeavouring to encourage and comfort burdened sinners, I could get little comfort myself. I continued much in the same state till family prayer, when my mind was in some degree quickened. About ten o'clock, my dear wife and I retired into my study, to spend some time in reading over the covenant with God which we signed and sealed on our marriage day, and to join in social prayer. While we were together, a sudden power descended into my heart, and I felt as if emptied of all evil, and filled with all good. My dear wife thought I was fainting, as I appeared quite pale, and let the hymn book fall out of my hand. I could only cry with such holy awe as I never before experienced, 'Holy, holy, holy is the Lord of hosts, &c. and and sometimes, 'Glory, glory, glory,' for a considerable time together; and at intervals, 'Oh! I am filled; I am filled with God.' My dear wife also was greatly blessed. Our intercourse has been much sweetened with the divine presence. I preached at noon in the open air to a large congregation with much freedom; and at Leeds at night with uncommon liberty in the chapel. Much assisted and blessed also in meeting the society. Laid me down in great peace of mind. This is the best day I ever saw.

"Tues. 16.—Rose early and spent some time in meditation and prayer. I am much in doubt this forenoon about my present state. I have not a doubt, but on Sunday, 7th inst. the Lord cleansed my heart from all sin; yet I cannot fully determine whether I have not given way to self-seeking. I would not deceive myself. O Lord, shew me my real state, I beseech thee; this was my prayer. I spent much time in earnest wrestling with the Lord. I longed for some private place where I might pour out my heart fully before him. In the evening, the Lord favoured me with another baptism of his Holy Spirit; every cloud was removed, and the Lord shone fully and clearly on my mind. Blessed be his name. I was led to see how absolutely necessary it is for me to keep my heart with all diligence, and constantly to watch and pray.

"Sun. July 28.—I have abundant cause to be thankful this morning for the late mercies which I have re-

ceived. I find the intercourse open between God and my soul. For some days last past, I have had little time for retirement, having had to appoint the preachers coming to Conference their lodgings, and to attend to other matters which have taken up my time. I bless God, that amidst this hurry, nothing has happened which brings condemnation on my mind. I was much blessed this morning under a sermon preached by Mr. M'Allum from 2 Peter i. 19; and exceedingly profited in conversation with Mr. Bramwell, who is a pattern of deep and genuine piety; and also in conversation and prayer with my dear wife. O Lord, may I never grieve thee more.

'Enlarge my heart to make Thee room,
Enter, and in me ever stay.'

"Thurs. Aug. 8.—The business of Conference has hindered my writing for some time. My mind has not been so composed at all times as I could have wished, owing to the continual hurry and bustle, to which I have been unavoidably exposed. Yet the Lord has frequently blessed me in an extraordinary manner. I have had the honour, the pleasure, and the profit of the company of most of my venerable and aged brethren, or rather, fathers in the ministry, who have frequently made our house their home during the time of Conference. There has been much of God in this Conference. Mr. Hopper and others of the oldest preachers say, they never saw so excellent a spirit at any time, or felt so much of the Divine presence.

"The subject of greatest difficulty, was that of the Sacraments. Many of our Societies requested to have the Lord's Supper administered to them by their own preachers. The subject was debated with much candour and coolness; a spirit of moderation and mutual forbearance evidently governed the brethren on both sides. Mr. Pawson being in the chair could say but little; but what he did say* had a tendency to promote peace. At

* "I endeavoured to guard them against all undue warmth of temper, against all personal reflections and personal altercations, and entreated them to endeavour to govern their own spirit and temper, so that we might get through our business comfortably. We were again in no small danger of dividing: many fully expected that we should, and laboured to accomplish it: but they

length, after being debated for a whole day, it was put to the vote, whether those societies which unanimously desire it, should have the Lord's Supper administered by their own preachers or not? There were for the Lord's Supper eighty-six; against it, thirty-eight; majority forty-eight. I hope this will be a bond of union. Most, if not all, the preachers appear to be well satisfied: and brotherly love has been greatly increased.

"The Lord's Supper was administered in our chapel at Leeds, on Sunday, Aug. 4. The place was exceedingly crowded, which rendered it less comfortable than it otherwise would have been. Yet there was much of the divine presence felt. In the evening my dear uncle, being President, preached from Isaiah lii. 7. 'How beautiful on the mountains,' &c. after which, in public, before about four thousand people, he admitted twenty-three* young preachers into full connexion. They all stood up in the front seat of the gallery before the pulpit. He asked them many questions respecting their experience, &c. which they answered. He also gave them suitable advices and admonitions; particularly reminding them of the great number of persons who were witnesses of their solemn engagements. The young men, some of them at least, wept exceedingly. Mr. Mather gave them an exhortation and prayed: then Mr. Hopper prayed in a most melting manner; after which my uncle prayed and concluded. The service continued three hours, yet none seemed weary. It was like another Pentecost. People, both professors of religion and others, were weeping on every side. From what I have since heard, I believe it was a time of general refreshing.

"On Thursday evening, Aug. 8th, after the business

were again happily disappointed. I entreated my brethren to sit down as in the presence of the Lord, and in the fear of his sacred name, with a single eye to his glory, take into their serious consideration the state of our societies; and laying aside all bigotry and party spirit, endeavour to find out what is necessary to be done in order effectually to promote the glory of God and the spiritual prosperity of his people. Accordingly, after long and serious consideration, it was carried by a large majority, that in those societies where the people are unanimous, they shall have the Sacrament; but nowhere besides."—*Mr. Pawson's M.S. Journal.*

* Of these twenty-three, four only survive:—John Kershaw, John Denton, Thomas Simmonite, and William Shelmerdine.

of the Conference was over, we solemnly engaged to devote ourselves wholly to God and the work of the ministry, in which I believe all present were deeply affected. Then, we received the Lord's Supper together. Here again my heart overflowed with love. Three of the old preachers, my uncle Pawson, Mr. Thompson, and Mr. Mather prayed, and God was indeed very present and precious.

"The next morning, Friday, Aug. 9, we met at five o'clock, and after some friendly conversation, and several had prayed, we finally parted. It affected my heart much to see the old men, Mr. Hopper particularly, weeping; and to hear him say, he had lived to see glorious days;—that this was the best Conference he had attended in upwards of forty years. Glory be to God."

My father was re-appointed to the Leeds Circuit this Conference with the Rev. Messrs. Thomas Hanby and John Allen. Mr. Percival was removed to York, and Mr. Allen relieved of the cares and responsibilities of superintendency by Mr. Hanby. In being appointed to labour with such colleagues, my father felt that "the lines had fallen to him in pleasant places," and under a deep sense of obligation, he entered upon the labours of the year with greater zeal and devotedness than ever before. The circuit was visited with a remarkable outpouring of the Holy Spirit this year; an extraordinary revival of religion took place, and not less than twelve hundred members were added to the society. My father's own words will best describe the character of his religious experience, the extent of his labours, the success with which they were attended, and the trials by which he was disciplined during this period.

"Sat. night, Aug. 17.—I am now resolved to read, and meditate, and pray, and preach, and live, as I never have done before. O help me, O my God!

"Mon. Sept. 9.—Yesterday was a day of much labour and much *rest*. I preached at seven in the morning at Leeds, from Matt. xii. 35, with much pleasure and profit to my own soul. Then I met two large classes, in which I found much of the divine presence. At ten o'clock, I rode to Wortley, and read prayers and preached in Mr. Floyd's chapel; returned home to dinner, and met three classes. Preached in the evening at Leeds, and met the

society. When I had done, I was much fatigued, but my soul was like a watered garden. I then spent a profitable hour in my little happy family, in spiritual conversation, singing, and prayer. We experienced a little heaven. My dear wife is growing in grace, and our servant maid is much devoted to God. Oh! what cause I have to praise the Lord.

"At five o'clock this morning I preached in much weakness of body from 'My meditation of Him is sweet.' Blessed be God, my heart was like melting wax before the Lord. I was enabled to live the rest of the day in a watchful, prayerful frame of mind. In the evening I preached at Leeds with great freedom from Heb. xiii. 9.

"Sun. 15.—A day of almost uninterrupted labour, but constant inward rest. I preached twice and met the classes at Bromley. The people here are generally falling out among themselves. I had much trouble with two of them, who seemed as if they would bite and devour each other. Oh! what a religious world do we live in. How few live constantly in the Christian spirit and temper.

"Sun. 22.—Mr. Hanby administered the Lord's Supper at Holbeck this forenoon. The people informed me to-night, it was a blessed season: their souls were filled with consolation, and their faith and love much increased. What a pity that any of our people should oppose the administration of that sacred ordinance among us.

Although it had been decided by the Conference that the sacraments should be administered where the societies unanimously desired it, it will be seen from the preceding quotation, that some of the people still continued to oppose this reasonable decision. Mr. E. thus refers to the subject in a letter to Mr. Reece, dated Oct. 4, 1793.

"I have delayed writing in order that I might give you some information respecting the state of our affairs, since our 'innovations' as some call them. Mr. Hanby has administered the Lord's Supper at Thorner and at Holbeck; which was attended with a remarkable blessing. The accounts which the communicants give of both these seasons would delight you. The Lord was most powerfully and graciously present; insomuch that some who had been unfriendly to the administration of the Sacrament by their own preachers, and went rather as

spies, were so overwhelmed with the gracious presence of our blessed Saviour, that they are quite changed; and the accounts which are given of the overshadowings of the Holy Spirit in the ordinance seem to have a good effect on the people. Notwithstanding, some of our people are offended; yet not so many as I once expected. Upon a careful, and I think impartial, examination of the matter, the offended persons appear to me to be of the following descriptions. 1. A few, very few here, who are apt to be finding fault with the preachers on many occasions, and who appear to enjoy little of the spirit of religion: these are bitter as wormwood. One old gentleman (the only person who has left the society to my knowledge,) who has been a member forty years, has never been at the preaching since we 'left the church.' He goes regularly to the church prayers, I believe, every day; and I fancy he means to go to heaven without us. Whether he expects to find *us* there at last, the Lord knows. 2. There are also some who are truly pious, and real friends to the preachers, who disapprove of our 'new plan,' and have been very uneasy. But these are in good temper, and give us no disturbance; and I feel persuaded, were not their minds biassed by a few priests with whom they are acquainted, and some lay persons who have high-church spirits, they would soon see better, as some have done already. Our congregations are larger considerably than ever I knew them to be. We have almost all our seats filled on Monday evenings; and, blessed be God, he is giving us souls for our hire.

"The good vicar has lately served our cause; though, poor soul, without design. He has preached three Lord's Days successively, to prove that all infants are regenerated, when baptized, and that there is *no other* regeneration. He informed his hearers last Sunday, that if they continued in the church, they would grow up from babes to young men, and from young men to fathers; but,—if they left the church, ———. This has led the people here to think for themselves: the spirit of inquiry is gone forth; and, as a necessary consequence, people see how they have been imposed upon.

"There is sad work at Birmingham. The 'Old Planners' pretend to be offended with the 'innovations.' They have, therefore, separated from their brethren, and have

taken thirteen classes along with them, and have sent a printed circular letter, informing others that they mean to support those preachers, and *those only*, who abide exactly in the 'old way.' They have not done their work by halves, but have actually laid the foundation of a new connexion on the plan of 'old Methodism;' and moreover, have made Andrew Inglis the President of that connexion, by giving him a call to be their minister. He is now settled in the late 'Jerusalem Temple,' and his family is gone to Birmingham. O blessed reformers, ye have made a glorious beginning!

"Our friends at Liverpool are at a stand: they scarcely know how to act. There are two parties which strongly oppose each other; but I hope Messrs. Pawson and Clarke, who are both of one judgment, and who seem to be exceedingly united, will be able to prevent a division."

A week after the above letter was penned, Mr. E. met with the severest trial by which he had yet been exercised, and which was of eleven weeks' continuance. His own words will best explain its nature, and shew how he conducted himself under the mysterious dispensation.

"Friday Oct. 11, Thorner.—A trial of a singular nature arose to-day. A young man, who was once my most intimate friend, is become my most implacable enemy. For years together, we met in band, we took sweet counsel together, and went to the house of the Lord in company. Yea, we were so closely united, that we were almost like the primitive Christians, who had all things common, mutually giving one another a share of whatever we had. Thus we continued to live in the closest habits of friendship, till, about two years after I began to travel, he fell from God. Since then, he has been so addicted to idleness, that though he had a very good business, he has been reduced to a state of the deepest poverty, and has been several times in prison for acts of injustice. About six months ago, my father's house at Manchester was robbed of some valuable articles and a little money. There were strong presumptive proofs that he was the thief: my brother therefore arrested him; but finding no sufficient evidence against him let it drop. Since then, he has been meditating vengeance. He came here to-day, and behaved like a fury. He then went to Seacroft, and represented me in the blackest

colours, entering into several houses, and telling abundance of lies, in order to represent me in as bad a light as possible, laying things to my charge of which I was entirely innocent. When I came to Seacroft this evening, oh! how my soul was distressed. The greatest part of the congregation had heard the report, and I know there are always in every place persons who are glad to find any thing wrong in preachers of the gospel. 'Report,' say they, 'and we will report it.' Though my mind was greatly depressed, yet I was assisted to preach with a good deal of freedom. He threatens me with a law-suit. If the law requires a detail of particulars in a debt, it is impossible for him to produce it without forgery; for I never bought or borrowed any thing of him. But if this wicked man's oath will be taken in a court of justice, he may greatly injure me. O Lord, unto thee do I commit my cause.

"Sat. 12.—My mind is exceedingly depressed on account of the present trial. It lies so much upon my mind, and the enemy harasses me so with representing *what may be*, in the most dreadful colours, that I can scarcely bear the burden of it.

"Mon. 14.—I preached twice to-day with great freedom, yet was more distressed than ever about the awkward affair before mentioned. I fear that his oath alone will be sufficient to make good his charge; in which case I fear he will swear any thing, and do me much injury. I feel only for the cause of God, lest that should suffer. O Lord, I am oppressed: undertake thou for me. At night my mind was quite delivered from anxiety, and I laid me down in great peace.

"Tues. 15.—Conversing with a friend this morning on this disagreeable business, he seemed to think the man's oath would procure a copy of a writ; and that if I put in an appearance against it, and gained a verdict in my favour in a court of justice, it might cost me £100, besides all the trouble and anxiety which would attend it. Therefore, he would advise me, of the two evils to choose the less; and, if he still persist in his demands, to make an agreement with him. My only objection to this is, the appearance it has of acknowledging the debt, while I owe him nothing: and yet, I fear he would swear, and procure others to swear any thing in a court of justice

"My mind was much distressed till towards evening, when I was happily delivered from it, and enabled to preach at Wetherby with much liberty from 1 Thes. i. 5. I was much comforted after preaching, and felt a degree of confidence that the Lord would undertake for me, and manage the present painful business for his glory and my good. My only fear is, lest the cause of God should suffer. O Lord, arise, help me and deliver me for thine honour.

"Wed. 16.—My mind has been so painfully exercised all day with my present trial, that I could think of little else; yet I was assisted to preach in the evening with more than common freedom. I cannot but admire the goodness of God in this. For, in general, though my mind has been greatly oppressed at other times, I have enjoyed an almost entire deliverance from it when preaching.

"Thurs. 17.—Blessed with a considerable degree of the divine presence this morning and a freedom from the burden I have groaned under for several days. In my way from Ribston to Thorner, much drawn out in prayer that the Lord would take the matter into his own hands, and make it work together for good. I believe the devil wishes to hinder my usefulness; but, through the grace of God, I will double my diligence. When I came to Thorner, I found that this fallen man had stopped at several houses at the end of the town, and had forged the blackest lies, in order to represent me in the worst light possible; and these are circulating through the town. This brought on the trial afresh. By the advice of my friends, I vindicated myself from the pulpit after preaching this evening. I preached from Psalm cix. 4, which I judged suitable to the occasion. Hereby, I found my mind perfectly delivered from all anxiety, assured that the Lord will preserve me from evil. The poet's words came to my mind:—

'Lord, I adore thy gracious will,
Through every instrument of ill,
My Father's goodness see;
Accept the complicated wrong,
Of Shimei's hand and Shimei's tongue,
As kind rebukes from thee.'

"Sat. 26.—Wakefield. I am now here on a visit, in

the room where my friend Reece and I have taken sweet counsel and worshipped together, the remembrance of which brings my mind into a serious spiritual frame. This has been a week of much inward exercise. The trial I mentioned last week has been renewed. I am now threatened by an attorney's letter with an action if I do not immediately pay a pretended debt, of which I know nothing, and am expecting to be accosted by a bailiff with a writ daily. O Lord, arise to my help, and let not the wicked triumph.

"There are two things which I have been led to inquire: 1. What Christian temper the Lord calls me to exercise on this occasion?—And 2. What improvement I may make of the present trial? It appears to me, that I am called to exercise meekness and gentleness towards him who injures me, and confidence in God as the God of providence. I am not conscious that I have given way for a moment to any thing contrary to this; but have prayed much for my enemy; yet my spirits have been greatly depressed at times. I have already experienced, in some degree, a sanctified use of it. I see more of the uncertainty of all worldly friendships and enjoyments, and the necessity of making God my all. It has also led me to a serious examination of my inward and outward conduct, and has occasioned many resolutions to live to God, and lay myself out to do good as I have never done before. Oh! if my God will deliver me from wicked and unreasonable men, through his grace, I'll put forth all my strength in his work, and I believe he will deliver me speedily. About nine o'clock to-night I was quite delivered from all anxiety, and filled with the divine presence.

"Sun, 27.—Preached at Wakefield in the morning with a good degree of freedom. After preaching, my mind was unusually drawn out after God. O how I longed to be and to do what the Lord would have me. About ten o'clock this morning, a powerful and painful temptation embarrassed my mind for some time. It was this:—That I never was soundly converted to this day. Indeed a view of my imperfection discouraged me; yet I cannot doubt but the Lord has begun a good work in me. Much profited by reading the 37th Psalm with Henry's Notes. As part of it exactly suits my present circum-

stances, I will transcribe it. Ver. 5 and 6, after having explained the duty of committing our way unto the Lord by prayer, &c. he observes :—

'The promise is very sweet: (1) In general, he shall bring that to pass, whatever it is which thou hast committed to him, if not to thy contrivance, yet to thy content. He will find means to extricate thee out of thy straits, to prevent thy fears, and bring about thy purposes to thy satisfaction. (2.) In particular, he will take care of thy reputation, and bring thee out of thy difficulties, not only with comfort, but with credit and honour. *He shall bring forth thy righteousness, &c.* He shall make it to appear that thou art an honest man, and that is honour enough. (1.) It is implied that the righteousness and judgment of good people may for a time be clouded and eclipsed, either by remarkable rebukes of Providence, (Job's great afflictions darkened his righteousness;) or by the malicious censures and reproaches of men, who put them under ill characters which they no way deserve, and lay to their charge things which they know not. (2.) It is promised that God will in due time roll away the reproach they are under, clear up their innocency, and bring forth their righteousness to their honour; perhaps in this world, at furthest in the great day. Matt. xii. 43. Note. *If we take care to keep a good conscience, we may leave it to God to take care of our good name.*"

"Tues. 29.—Returned to Leeds. Found my little family well, and my dear wife quite comfortable and alive to God; being enabled to trust in the Lord under the present dark providence. This gave me no small consolation. But I find by a letter from Manchester that I am likely to have much more trouble, before this disagreeable affair be concluded. I tremble for the ark of the Lord. I fear religion will be blamed. A fallen professor, prosecuting an old acquaintance—and a preacher, will open the mouths of the wicked. Well, the Lord can and will take care of his own cause. I leave the matter in his hands. O that my God would send a speedy deliverance! Thou canst find a thousand ways to do this. Help, Lord! I felt composed most of the day; but towards evening a thick gloom rested upon my mind. I was greatly distressed with reasoning. I thought, I had been an unfaithful, unprofitable servant, having had many opportunities of doing good, but failed in the attempt for want of zeal and diligence. *Now*, perhaps, the Lord in a judicial way, is about to deprive me of such opportunities, by suffering this wicked man, who seems to be given up to the wickedness of his own heart, to defame me. In such a case, I'll endeavour to say with old Eli,

'It is the Lord, let him do as seemeth him good.' I will patiently bear the indignation of the Lord, because I have sinned against him. And while I have a spark of divine grace in my heart, I will endeavour to live wholly to my gracious God.

'Lord, I am thine, but thou wilt prove
My faith, my patience, and my love.
When men of spite against me join,
They are the sword, the hand is thine.'

"Thurs. 31.—The scene brightens. It seems as though I should not have much further trouble on this painful business. I hope the Lord has said to the wicked, 'Hitherto shalt thou go, and no further.' O may all my future life and conduct praise the name of the Lord.

"Frid. Nov. 1.—I am convinced this morning, that the Lord intended by the late trial to wean my heart entirely from the world, and make me dead to the applause or censure of men. I see the necessity of making God my *all*.

"Sat. Dec. 14.—This, I think, is the best week I ever saw. I never lived a week together so much in the spirit of my calling, so far as I can recollect. My labour has been great, having preached eleven times, and met a great number of classes; but the Lord's presence has made it easy. I have been remarkably assisted both in my private and public employments, and have lived in the constant enjoyment of the Divine presence. My heart, I trust, is in a better state than ever it was since I was born again. An incessant rain descends upon my soul. The Lord is as the dew unto me. I continually feel myself nothing, and God all in all. Glory be to God. One thing which has greatly contributed to my prosperity and comfort is *early rising*. I have generally risen between five and six; and though I have been sometimes more than an hour in the dark, not being able to get a candle lighted, yet the time has not been lost. At these seasons I have been led into such a wrestling spirit of prayer for myself, my dear little family, my relatives, and the church, as I never knew before. My soul has made considerable advances in the divine life; and I think I have been enabled to make greater improvement by reading and study this week

than in six weeks before put together. I don't wonder that many great, good, and wise men have spoken so highly of *precious morning hours*. Good Mr. Elliot, the apostle of the Indians, said to students in divinity 'Be sure you are morning birds.' O my God, thou hast brought my soul into a state of glorious liberty. Through thy grace, I'll devote my all to thee. O help me! Lord, here I am at thy feet; do with me, and in me, and by me what seemeth good in thy sight.

"Sat. 21.—Had a cold, wet, dark walk in the evening to Hunslet-Hall, where I preached and met a class. A poor returning backslider who has been embarrassed for two years with Heb. x. 25, 26, was delivered from all his fears, while I endeavoured to explain it to him. He informed me, that his distress had been so great, that he once actually took a rope in his pocket, with a design to hang himself. Glory be to God, the deliverance of that man from the snare of the devil, is an abundant recompence for a disagreeable journey.

"Sun. 22.—Preached at Leeds in the morning with considerable enlargement. After preaching, an ignorant, self-conceited man came to converse with me about a sermon which Mr. H. preached last Sunday evening. He seemed to think it would be very agreeable to one preacher to hear another taken off, and himself caressed. Blessed be God, for a deliverance from that mean, diabolical spirit. I endeavoured to convince him of his ignorance of divine things. It was easy to confound, but impossible to convince him. Oh! how much frailty and pride are sometimes in those who are good men in the main. This seems to be the case with this man.

"Dec. 30.—To-day I received a letter from Manchester giving me some further information respecting J. J. (the fallen old band-mate, mentioned Oct. 11.) The trial at that time greatly depressed my mind, yet the Lord often supported and comforted me with great and precious promises; particularly when at Wakefield. Since then, it has been in some degree accomplished, and my righteousness has appeared as the noon-day. One of our society at Thorner has a daughter at Manchester, who, hearing of the affair, wrote her parents an account of the man and his communications, likewise speaking in my favour. And now, he is imprisoned for

stealing seventeen pieces of fustian out of a bleaching ground near Manchester, and is likely to be either hanged or transported. O Lord, what is man, when left to his wicked heart? I do most sincerely pity and pray for him. May the Lord give him repentance unto life. I feel thankful too, that divine grace has made me to differ. Keep me, keep me, gracious Lord, and never let me go.

"Jan. 2, 1794.—Unusually drawn out in meditation in my way between Harewood and Chapel Town: was led to take a view of the motives and qualifications of a minister of the Gospel, who makes full proof of his ministry. Saw myself very defective; humbled, but not discouraged in the view of it. Renewed my engagements to spend and be spent for God and souls.

"Friday, Jan. 3.—This forenoon I wrote to a young man, a candidate for the ministry in the Established Church, who desired my advice, the substance of yesterday's reflections. Much profited and humbled in so doing."

The letter here referred to is subjoined as a specimen of my father's correspondence at that early period of his ministry; and as an illustration of the manner in which he was accustomed to improve his time when walking or riding his circuit rounds, by pursuing a continued train of thought on some useful subject connected with his personal religious experience, or his public work as a minister.

"Leeds, Jan. 3, 1794.

"MY DEAR FRIEND,

"I DARE say, by this time, you think it long ere I write. I begin to think so too. Perhaps the best way of apologizing will be to write immediately. You very justly think, the sacred work of the ministry is not to be trifled with. I am almost at a loss what to say, in compliance with your request, by way of advice on that head. I have need of some one to teach me. However, I will transmit you a few thoughts, which have arisen spontaneously in my mind.

"First, I view the office of a minister of Christ, as the most honourable that either man or angel can sustain. To be employed as an ambassador for God;—to be instrumental in the salvation of immortal spirits;—to

bring sinners to glory;—in comparison of this, the glory of the greatest monarchs on their thrones, is less than nothing. These are the views we shall have a thousand ages hence.

"Secondly, You are now a candidate for this high aud important office; important to yourself, and important, perhaps, to thousands. It appears to me, that your acceptableness before God, who searcheth the heart, and your usefulness among men, are nearly connected with the following particulars:—viz. proper motives, right ends, and suitable qualifications. It is possible for men to undertake the best works from the basest motives. But this, I most sincerely believe, is far from being your case. Our Reformers were deeply sensible of the necessity of good motives in candidates for the ministry, when they inserted the following awful query, in the office of ordination:—'Do you trust you are inwardly moved of the Holy Ghost?' &c. The Holy Spirit is a Spirit of *love;* and, I think, a man may truly say, he is moved of the Holy Ghost, when the love of Christ and of souls powerfully yet sweetly constrains him to call sinners to repentance. No motive inferior to this will be sufficiently strong. A man who desires and endeavours faithfully to discharge all the duties of his sacred office, will meet with much opposition from the men of the world, who will endeavour, sometimes by violent measures to drive, and at other times by carnal friendship to draw him from his duty. He may also expect Satan to use all his serpentine cunning, and all his power, to withstand him. Satan stood at the right hand of Joshua, the high-priest, to resist him. And the remaining corruptions of the heart, yea, and even the senses and appetites of the body, will frequently impede him in his course, without great watchfulness and much prayer. Let divine love govern and actuate the soul, and it will answer the end of a thousand rules, and a thousand arguments; it will shew a man his duty, and compel him to perform it. See 2 Cor. v. 14, 15. O how often have I lost opportunities of usefulness for want of a greater degree of divine love.

"The ends a Christian minister should ever keep in view, are, the glory of God, the good of mankind, and that glorious reward expressed by Daniel, 'They that be

wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever.' It is base and mean to have no higher end than a good living. I had rather be a chimney-sweeper than a minister, considering the ministry as a mere trade to get a living by. To desire a high office in order to shine before men, is wicked; as it is no better than embezzling our Master's goods to enrich and aggrandize ourselves. 'It is required in stewards that a man be found faithful.' I would advise you to read 2 Corinthians, 4th. 5th. and 6th. chapters, where you will see the spirit of a Christian minister exemplified.

"The qualifications necessary for the ministry should be attended to. Languages, mathematics, &c. are by many judged sufficient. A critical knowledge of languages is, indeed, sufficient to qualify a man to teach the languages; an accurate knowledge of mathematics may qualify one to teach that department of science; and these, with other arts and sciences, may be ornamental and useful to a preacher, if kept in their proper place. But it appears to me, that the most essential qualifications are as follows:—1. A deep acquaintance with one's own heart, and the various workings of corrupt nature, &c. 2. A clear, distinct, and *experimental* knowledge of the plan of salvation, through faith in Christ. 3. Extensive views of the glories of the Redeemer, in his person and offices, and of his suitableness to the state and wants of lost sinners. 4. Just and scriptural ideas of the progress of gracious souls in the divine life, from little children to young men and fathers; by which means we know how to give every man his portion. 5. An acquaintance with the devices of Satan. 6. A general knowledge of the world and human nature. You and I may expand our thoughts on these subjects, at our leisure. I assure you, while I am writing, I have such a sense of the awfulness of the work I have undertaken, as would sink my spirits, were it not for the promise of divine help.

"Supposing a sound conversion has taken place in the heart, which I trust is the case with you and me, we may, under the divine blessing, acquire the necessary qualifications for the great work, by using such means as these:—1. Close application to the study of the Holy Scrip-

tures. 2. Reading good commentaries, and treatises on divinity, with great attention and strict examination by the unerring standard of truth. 3. Reading the experiences of eminently pious men. 4. By studying 'in the original mankind.' Free conversation with the people of God, and a daily observation of the tempers, conversation, and deportment of both saints and sinners, will be of almost infinite use. 5. A careful and studious reading of the histories of nations and churches, will increase our knowledge of human nature. 6. We should not forget to give ourselves unto prayer, a life of mortification, entire deadness to the world, and deep devotion to God.

"Let a man be influenced by the above motives and ends, and be endued with the above qualifications, and through divine help, he will do the Lord's work faithfully and acceptably. These are my thoughts on the subject you desired me to write upon. I feel the weight of them on my own heart, and desire to be and to do all my Lord requires. I have already greatly exceeded my bounds, and must conclude. Present my respects to your father and mother, and all friends at Wakefield.

"I am, your sincere friend,

"JOSEPH ENTWISLE.

"To Mr. John Bell, Wakefield."

"Sat. Jan. 25.—I had some conversation to-day with Mr. Hanby about the affairs of our Connexion. I fear we shall have a division among the preachers. Some, whom I very highly esteem, are determined to have full liberty to administer the Lord's Supper, wherever the people desire it, though it should occasion their expulsion from the Connexion. I cannot but wish that we may have the Sacraments duly administered among us; but I greatly doubt the lawfulness of making a schism in the body to obtain it. However, *my* judgment and conscience can be no rule for another person. Several very worthy, aged, and well-tried men think it right. It may be right for them, yet not for me, according to my present light. Lord, direct them, and direct me in the right way.

"Feb. 9.—Preached at Horsforth this morning. The society here is in a remarkably dead state. I endeavoured to speak with the utmost plainness, both in the sermon and in meeting the society. But God alone can

revive his work. Preached at Woodhouse at noon. Here the scene was quite different. The Lord is pouring out his spirit in a very extraordinary manner. Almost all the inhabitants of the village appear to be under a religious concern. They have been praying night and day most of the week, generally continuing together from evening till morning. As far as we can judge at present, great numbers are flocking to Christ. Upwards of a hundred, it is said, have obtained an assurance of the remission of sins the last week. The chapel would not hold the people; one of our local preachers preached in the street to a number of people, while I was preaching in the chapel. In order to teach them the way of the Lord more perfectly, I proposed to the young converts, who wished for it, that they should give in their names, and our friends would meet them once a week in little companies, and endeavour to shew them the way in which they ought to walk. One hundred and twenty persons gave in their names. Lord, keep them, and never let them go. In the evening, the chapel was again crammed full. After preaching, I informed the congregation, that we should continue in prayer for some time; and that if any of them could not stay, they might withdraw, while we were singing a hymn. Few went away. I continued with them about three hours after preaching. Then, being fatigued, I left them still praying. They continued, I believe, all night. O Jesus, ride on, till all are subdued.

"Wed. 12.—Lived in the constant enjoyment of the divine presence all day. Had a remarkably precious season in preaching and meeting the society at night at Harewood. Several have lately been brought out of darkness into marvellous light, and some backsliders restored.

"Thurs. 13.—Oh! how my soul was filled with the divine presence and the comforts of the Holy Ghost this forenoon. In the evening, we had an amazing crowd of people at Chapel Town. Here God is reviving his work in an extraordinary manner. I continued for some time after preaching in prayer with persons in distress, and then left some of our friends still praying with them. The Lord is working very powerfully on every side. Yet we have not always that degree of reverence in our meetings which is desirable.

"Frid. 14.—Most of the day kept in peace. But at

night exceedingly pained and shocked. Coming home from Belisle, I found the chapel nearly full of people, assembled for prayer, in expectation of some great things. Our warm friends from Woodhouse were there: they had got beyond all bounds of decency. Such screaming and bawling I never heard. Divided into small companies in different parts of the chapel, some singing, others praying, others praising, clapping of hands, &c. all was confusion and uproar. I was struck with amazement and consternation. What to do I could not tell. However, as there appeared to be no possibility of breaking up the meeting, I quietly withdrew. They continued thus till five o'clock in the morning. What shall I say to these things? I believe God is working very powerfully on the minds of many; but I think Satan, or, at least, the animal nature, has a great hand in all this. O Lord, do not suffer the enemy to hinder the good work which thou hast graciously begun; but effectually counteract all his designs. It is very difficult to prevent these evils. Our *noisy* friends have such an idea of *their own life* and *zeal*, and the deadness of all who are moderate and serious in divine worship, that they do not appear in a suitable state to receive any instruction or caution. Lord, give us much heavenly wisdom.

"Sun. 16.—My dear wife and I set off early to Seacroft, where I preached at nine o'clock; we then went to Thorner. In the evening, we had a blessed season. After preaching, my dear father Pawson and another good old disciple prayed with much freedom and great power. The Lord was remarkably present. I trust there is a prospect of a blessed revival of religion here. Lord, hasten it in thy time and way. After the meeting was concluded, brother John Pawson was in great distress, and alarmed all the house with his cries for mercy. Several others also appear to be struggling for liberty. Blessed be the Lord!

In a letter to the Rev. R. Reece, dated Jan. 21, Mr. E. gives the following account of this extraordinary work of God, which was not confined to the Leeds Circuit, but extended through a great part of the country.

"The Lord has poured out his Spirit plenteously in the Halifax Circuit. They have added upwards of 300 new members the last quarter, most of whom, so far as they

can judge at present, are justified. Their meetings are frequently noisy and long continued, often till midnight, frequently till morning. It is not unusual for persons to be crying out in distress in various parts of the chapel, and others praying for them. Now, a number of stout fellows, kneeling around a sinner in distress, cry aloud, 'Come Lord Jesus, come quickly.' Anon, the captive being set free, they seem to shake the very house with crying, 'Glory be to God.' The noise and confusion sometimes are very great, and one could wish it otherwise; yet, as the preachers see hundreds of sinners turning from the error of their ways, they very prudently, I think, say little to put a stop to it. The same good work is going on with amazing rapidity in Birstal, Dewsbury, Bradford, and Keighley Circuits. At Keighley, they were brought very low at the Conference; but now their chapel will not contain the congregation. And at Skipton the congregation has increased so much, that Mr. Garforth has enlarged the chapel, so as to contain twice the number it did. It is still filled, and about a hundred have been lately brought to God in that small town.

"The Lord is doing wonders in this neighbourhood. Many at Leeds have lately been awakened, and brought to a clear sense of pardoning love. But the work is most remarkable at Woodhouse. The power of the Highest overshadows them in a most extraordinary degree in their religious assemblies. The Lord is making the proud and self-important like little children. One meeting, held about a fortnight ago, was remarkable. A number of people were assembled in expectation of a prayer meeting. It happened, however, (I suppose by mistake,) that not one of the persons who exercise on such occasions attended. After they had sat in silence for a considerable time, a poor woman fell upon her knees, and with an exceeding loud and bitter cry, pleaded for mercy. While she continued crying, 'God be merciful to me a sinner,' some of the company went out, and called upon one or two of the leaders, who came and held a meeting, in which several were brought into the liberty of the children of God. At other places also our gracious Lord is working much in the same way. *He* is doing wondrously, and we look on."

In the latter part of February, Mr. Entwisle visited

his relations in Lancashire. He thus records his visit in his journal:—

"Mon. 24.—Rode to Halifax. Spent the afternoon very agreeably with Brother Atmore and Brother Lomas. Preached in the evening with unusual assistance from above. The congregation was very large. After preaching, my dear and affectionate friends were crowding all the way from the pulpit, in the chapel and out of the chapel, to Mr. Atmore's house to shake hands, &c. My soul was humbled and melted; I felt inexpressible things. Lord, what am I, that any should esteem me? My soul was greatly refreshed. Blessed be God for ever.

"Tues. 25.—Had a pleasant ride in the morning to Rochdale. Here our friends have lately erected a large, elegant chapel, which is well furnished with a congregation. There is much good done, and a pleasing prospect of still more. It rained all the way from Rochdale to Manchester, where I arrived about noon. I found my relations here well in body, but still, in general, far from God. They are glad to see me, are very kind and affectionate, but have no religion, except my mother and one or two more. O Lord, look upon them in great mercy.

"Thurs. 27.—Rode to Liverpool. The weather remarkably mild, and the roads exceedingly good. Never had a pleasanter journey in my life. Here I call to mind the time when I was bent on my own ruin; overrunning my parents to become a sailor: but the Lord in mercy prevented it. May my heart and my all be his. I was received with the utmost kindness by dear uncle and aunt Pawson. Preached in the evening with much freedom in the new chapel.

"Frid. 28.—The National Fast, on account of the present state of public affairs. Heard an excellent sermon from Eph. iv. 1, at Pitt street Chapel, in the morning, by Mr. George Marsden, a young man in his first year of travelling. Preached at Mount Pleasant Chapel at ten, and in the evening at six. The congregations were large. I omitted saying any thing of a political nature; believing that I am called, not to preach politics, but the Gospel.

"Tues. March 4.—Set off from Liverpool, and had a pleasant journey to Bury. The bell-man was sent round the town to give notice of my preaching, and in a little

time a large congregation was assembled. I preached with a degree of freedom and warmth from 1 John i. 9. Several of my relations who attend the Arian chapel were present. May God make it a lasting blessing to them.

"Wed. 5.—Breakfasted this morning with some of my relations. God is at work upon their hearts, and I hope there is good reason to expect they will be truly converted very soon. Their prejudice against the truth seems quite removed, and they are convinced that God is with us.

"Thurs. 27.—Preached at Chapel Town in the evening. A vast crowd attended. Here God is doing wonders. Near fifty persons have lately been added to the society, who have, I trust, a sincere concern for their salvation. The Church Minister opposes the work, and preaches against inward experimental religion; but this only seems to make the truth shine with brighter lustre. Truth is mighty, and will prevail.

"April 15.—Had a blessed season at Woodlesford at night. We continued in prayer near three hours after preaching, and God was remarkably present. My own soul was made like a watered garden. Blessed be God for ever and ever.

"Friday, 18.—Being Good Friday, I preached at Saxton at nine in the morning, and at Wakefield at noon, with a degree of holy unction I only seldom am favoured with. In my way to Sturton, O what longings did I feel to be wholly the Lord's.

> 'O that my heart were all a heaven
> For ever filled with God!'

I see a blessed state of rest before me. O that I might go up at once, and possess the good land. But a consciousness of my past unfaithfulness quite discourages me. Preached at Sturton in the evening from Titus ii. 14. In this neighbourhood, there is a most remarkable work of God. Most people seem moved, either for or against religion. O that the right hand of the Lord may have the pre-eminence. May it bring wondrous things to pass.

"Sun. 20. Easter day.—Much profited under an excellent sermon preached by Mr. Hanby, from Col. ii. 6.

Preached at Hunslet at ten, and at Rothwell at noon. Our Lovefeast followed. The place was exceedingly crowded. Many persons were much affected; and some were in such distress, that we were obliged to spend most of the time in singing and prayer. At seven in the evening I preached again with much enlargement.

"Mon. 21.—Preached at Hunslet at noon to a very large congregation; and in the evening at Rothwell from Rom. v. 10. The congregation was large, and the power of God was present to wound and to heal. I never was more sensibly assisted since I first began to speak for God; though much indisposed in body through fatigue. After sermon we continued about an hour in prayer. Many were under deep, distressing convictions, and several found peace.

"Frid. 25.—Preached at Armley at five this morning to a large congregation. Much profited in the afternoon in reading Gillies's Collections of remarkable revivals of religion in different periods; and favoured with much communion with God in secret prayer.

"Thurs. May 1.—Rode to Birstal to see my old friends there. Much humbled before God in the review of my outward and inward conduct. It is now nearly four years 'since I left Birstal. O had I always been faithful since that time, I might now have been a burning and shining light indeed. In the afternoon spent two hours in reading, meditation, and prayer, in the same room in wnich I have enjoyed much communion with God. It was a blessed season. While I was at prayer, I had such a view of the holiness, justice, and majesty of God, as I never remember to have had before. I could scarcely live under the sense I had of the divine glory. I never understood Isaiah vi. so well as now. Yet at the same time, I had no slavish fear of God. Majesty and mercy appeared so mixed in him, that I could confide in him as my God. This was an excellent preparation for the pulpit. O what liberty of speech had I in preaching. If ever God assisted me, it was this evening. After sermon, I met the bands. My heart was filled with gratitude and joy, with seeing the simplicity, love, and zeal of many of my old friends here, as well as many who have been brought to Christ since I left them. Such apparent sincerity, Christian simplicity,

pious zeal, and good sense, I never saw before. They poured out their souls in prayer for me. My heart was like a watered garden.

"Sun. May 11.—We had a glorious sight at Thorner:—hundreds of precious souls hearing the word. The chapel would not have contained, I believe, half the people; and as the day was showery, I preached in a spacious room in the malt-kiln. We then adjourned to the chapel, and had a Lovefeast. About four hundred were present. A blessed season it was. Many who have lately been brought to God spoke very satisfactorily, and some old disciples testified, 'Hitherto hath the Lord helped us.'

"Mon. 12.—Lived much within the vail. The forenoon spent chiefly in studying the holy Scriptures. The Lord was with me.

"Mon. 26.—Preached at Rothwell in the evening: the congregation was exceedingly large. The power of God rested on the whole assembly. We continued two hours in prayer after the sermon: many were in deep distress: strong cries and tears were offered up unto the Lord, and some burdened souls were enabled to rejoice. Oh what a glorious work is the Lord working in this place! When I was walking from Mr. N.'s to the chapel, the streets were crowded with droves of people, coming to hear God's word. I found it very easy to preach; and was exceedingly blessed and quickened. Thanks be to God.

"Tues. 27.—Preached at Rothwell again this morning at five. The congregation was large and attentive. Spent most of the forenoon in conversing with persons who have been lately awakened, and in visiting the sick; in which my own soul was greatly refreshed. I was well satisfied with the accounts which many gave of their awakening and conversion. My heart was like a flame of fire all day. In the evening preached at Woodlesford in a large barn. I think upwards of 500 persons were present. I think good was done. O Lord, give me a greater degree of zeal for thy glory. May I be willing to impart, not the Gospel of God only, but also my own soul for the sake of sinners.

"Frid. 30.—In my way between Aberford and Sturton, my soul was lost and swallowed up in God. It is a

little remarkable,—my soul has often been filled with comfort when I have been riding upon an old Roman causeway, which is in the way. Blessed be the Lord, there is many a place in this circuit, which I may call a Bethel, for God hath blessed me there.

"Sun. June 1.—A day filled up with labour. From seven in the morning till nine at night, I was almost constantly engaged in preaching, meeting classes, or some kind of public employment. The Lord was pleased graciously to assist me. My bodily strength was nearly exhausted at night, but my mind serene and happy.

"Tues. 10.—Preached at five this morning from Rom. vii. 10—12. I frequently am blessed with new discoveries of divine truth, when preaching at five in a morning.

"Wed. 11.—Upon the whole, a blessed day. Dined at a friend's house with a pious clergyman. His conversation was free, and 'good to the use of edifying.' At the close of our meeting, he and I prayed. O that all the Lord's servants, in the church and out of it, were more closely united.

"Sat. 14.—A week of much labour, having preached fourteen times, besides meeting a great number of classes. But the Lord's presence has made hard things easy.

"Sun. 15.—Rose early much indisposed. Met a small class at six o'clock; then rode a few miles to Horsforth. The congregation was so large, I was under the necessity of preaching in the open air. Indeed, this has become very agreeable to me. It was particularly so this morning; for many circumstances concurred to render it agreeable. I stood in a field, under the shelter of a shady tree, which screened me from the heat of the sun. Before me was a most beautiful landscape. I stood almost on the summit of a high hill, which has a gradual descent for about two miles, elegantly adorned with meadows, pastures furnished with flocks and herds, green corn-fields, and woods in full verdure. At the bottom of the hill is a serpentine river: its waters, deep and still, inspired a kind of religious stillness into my mind. The opposite rising hill appeared equally grand. Corn-fields, pastures, woods studded with cottages and farm-houses, and several large and populous villages, as Bramley, Armley, Stanningley, &c. exhibited a scene which naturally raises a pious mind to admire the grandeur, revere

the majesty, and bless the goodness of the great Creator, Preserver, and Redeemer of man. Around me stood hundreds of my fellow-creatures who have immortal souls,—now making the woods echo with the praises of God;—anon, giving their hearty Amen to the petitions offered to our common Lord;—then hanging with sacred attention on my lips, while, with unusual liberty I explained and endeavoured to improve Rom. v. 5. Unto me who am less than the least of God's saints, is this honour and happiness given, not only to have that good hope, but also to recommend it to others.

"Tues. 17.—Preached in the evening at Dun-Keswick. My congregation consisted of several hundreds: my chapel was an old barn. God was powerfully present with us. After preaching I admitted eighteen new members, who have met in class some time. Sixteen of them appear to have obtained a saving knowledge of Christ. Oh what a glorious work is the Lord carrying on in these parts. There is almost a universal concern among the people. O God, let all the people praise thee; yea, let all the people praise thee.

"Wed. 18.—A day of much communion with God. Preached at Harewood in the evening. A barn was my chapel here again. The congregation was exceeding large. Few persons were left in their houses; and many came from neighbouring villages. It was a blessed season. In the middle of the sermon my own heart overflowed with love and joy, and it seemed to be the case with all the congregation. I went out of the common way, and gave out two verses of a hymn in the middle of the sermon. It had a blessed effect. It is well occasionally to go out of the old beaten track. After preaching I was employed two full hours in speaking to persons newly brought to God, and giving them tickets. I joined ninety-seven new members to the society, most of whom, I trust, have a real work of grace upon their hearts. The Lord has made bare his holy arm in this place. Old men and children, young men and maidens are made to praise the Lord from a sense of his goodness to their souls.

"Mon. Aug. 4.—Arose this morning in a blessed frame, which continued through the day. After breakfast, rode to Leeds, expecting to find a letter from Con-

ference. To my great satisfaction, I found one, which informed me of the peace and unity of the brethren, notwithstanding very great difference in judgment on some subjects. I learned, also, that I am likely to be stationed the ensuing year at Otley. I am well satisfied with it. Here, I trust, in an obscure, low situation, I shall be enabled to grow in the divine life, and be of some use to my fellow-creatures.

More copious extracts from my father's diary have been given during this year than at any former period of his itinerancy, because it was the most successful with which he had yet been favoured. From these it has been seen that he was "in labours more abundant,"—preaching regularly from nine to fourteen times a week, besides holding lovefeasts, prayer meetings,—sometimes of several hours' continuance,—and weekly meetings of the children of the members on Saturday afternoon, according to the almost universal usage of the day;—and *meeting the societies* not only on the Lord's day, but also frequently on the week-nights—services for which he was accustomed to prepare addresses with little less care than he bestowed on his more public discourses from the pulpit: in addition to all which, he was exemplary in his attention to the important duty of *pastoral visitation*, which he regarded as not merely desirable and useful, but essential to ministerial success.

At this time his health was in but a delicate state; and the protracted services occasioned by the extraordinary influence which accompanied the word often induced a state of complete exhaustion. Still, regardless of weariness or pain, he was always to be found at his post, willing, as he often expressed himself "to spend and be spent in service so divine," and desirous to impart to those to whom he ministered "not the Gospel of God only, but also his own soul."

So great was the success which attended the united labours of the Leeds preachers this year, that the number of members in the circuit rose from 2120 to 3400;—a number exceeding that of every other circuit in the Connexion, not even London excepted, which until now had usually maintained its pre-eminence.

But this success did not lift him up: it rather humbled him. He had been prepared for it by painful exer-

cises of mind, and by the deepening of the work of grace in his own heart. The abundant baptism of the Holy Ghost he had received, at once fitted him for more extensive usefulness, and prepared him to bear the honour God thus put upon him without detriment to his own spiritual interests. For such is the infirmity of human nature, and with such consummate skill and address are the wiles of Satan adapted to the character and circumstances of the servants of God, that even ministerial success is not unattended with danger; and instances have not been wanting, in which those who have been made eminently useful to others, have themselves become "exalted above measure."

It was probably a fear of this evil, combined with other considerations, which led him to hail with gratitude and joy the prospect of comparative obscurity in the Otley Circuit, in which he was likely to be stationed.

In this, however, he was disappointed. Just before the Conference closed, Mr. Lancelot Harrison, whose wife had been dangerously ill, requested to be removed from the Colne Circuit, to which he had been re-appointed, and expressed a wish to go to Otley. A simple change was therefore made between him and my father. Mr. Harrison was sent to Otley; and my father, with Richard Seed and John Atkins, to Colne; my father, though the youngest of the three, being appointed "Assistant."

There were certain family reasons which rendered the tidings of this unexpected change by no means agreeable, but he cheerfully submitted to the arrangements of Divine providence, and made the following record on the occasion:—

"Sat. Aug. 9.—I have received a letter to-day which informs me that I am appointed for Colne Circuit. I feel power to say, the will of the Lord be done. But I fear it will be exceedingly trying to my dear wife at present. She is near her confinement; and the roads are bad and mountainous, so that I fear there will be a difficulty in getting her to Colne without injury. However, the Lord is our God, and it is his work in which we are engaged. May the Lord give strength according to the day. I trust he will."

CHAPTER VI.

FROM HIS APPOINTMENT TO THE COLNE CIRCUIT, TO THE CONFERENCE OF 1796.

HAVING taken leave of their beloved friends in the Leeds Circuit, my father and mother with their little John Pawson set out by chaise for Colne. The distance was only about thirty miles; but the country is mountainous, and the roads in those days were bad. My mother was but a poor traveller at the best of times, and was then peculiarly unfitted for such a journey. My father, who was a most tender husband, had many fears for her; but He to whom he made known his requests, gave her strength according to her day, and they reached Colne in safety in the evening. There a new trial awaited them, which is thus recorded:—

"Frid. Aug. 15, 1794.—When we reached Keighley, we were informed that the small pox was very prevalent in Colne, and that Mr. Harrison had left a child in the preacher's house dangerously ill in that disorder. These tidings deeply affected us. I thought my dearest partner could scarcely have borne it. We had with us our dear John, about seventeen months old, and in a habit of body very unfit for the small pox. However, we committed him to the Lord, and left him at a friend's house in Keighley, till we should determine what to do. This was our comfort—there is a God, and a Providence. How true it is, 'In the world we must have tribulation.'"

There was a striking contrast between the circuit they had left and that to which they were come. In Leeds they had every outward comfort; the congregations were large, and the societies in a lively and prosperous state: in their new circuit, they were called to the sacrifice of many temporal comforts, the congregations at Colne and some other places were small, and religion was but at a low ebb. My mother sententiously remarks in her diary: —"We have removed from Leeds to Colne—from *Go-*

shen to *the wilderness.*" The circuit was very extensive, being about fifty miles in length, the country mountainous, the roads bad, and in many of the places the accommodations poor. Lancaster had been separated from it at the Conference, but the single preachers in the two circuits still changed once a quarter. The altered circumstances in which my father was now placed, present his character to view under a new aspect. The same all-sufficient grace which, amidst scenes of great outward comfort and of extraordinary ministerial success, had preserved him from undue elation, now raised him above that discouragement and depression which his present circumstances were calculated to produce. He dwelt rather on the bright than on the darker side of things, and received the disagreeables of his lot, as the appointments of infinite wisdom and love for his good. Encouraged by past displays of divine power, "he went forth bearing precious seed," and though he sometimes "sowed in tears," yet he encouraged himself in the Lord, and cultivated the animating hope, that he should "come again with rejoicing, bringing his sheaves with him."

In the evening of the day on which he arrived, he preached at Colne. The public announcement that one of the new ministers would preach, brought some to the chapel who did not usually attend; still, the congregation consisted of about thirty persons only!! He remarks:—"It looked strange in a chapel that will contain fifteen hundred persons; however, I found a degree of freedom, while I explained and endeavoured to improve Isaiah xxvi. 3,—O God, revive thy work in the midst of the years."

Perhaps the history of this period cannot be better detailed than in his own words; in which he records—chiefly with a view to his own use,—his labours and successes, his trials and comforts, the leading events of his personal history, and the variations of his religious experience, with occasional references to passing events in the Connexion, which at this time was greatly agitated with disputes about the Sacraments, and various matters of ecclesiastical polity.

"Wed. 20.—I have been out two days in the northern part of the circuit. I find the people few in number, and not lively. At one place, they are not willing to put

themselves a little out of the way to provide the preachers' lodging. For the sake of a number of poor people in the neighbourhood, I have promised them a sermon once a fortnight at noon. I called at another place today, which is in the plan once a fortnight; but they cannot receive us more than once a month. At this place, (Rimmington) I am received very kindly by a pious widow and her son. While wandering in the hills, and with difficulty finding my way to the places, at a great distance from my dear wife, who is near her confinement, and my dear little boy, who is just beginning of the small pox, I have frequently found a gloom beginning to overspread my mind; but have been enabled to cast my burden upon the Lord, and he has sustained me.

"I feel the vast importance of my new station and office: near eleven hundred souls are committed to my care. Important charge. Who is sufficient for these things? O my God, give me much heavenly wisdom, much zeal for thy glory, much love to precious souls, much success in my poor labours, and above all, much communion with thyself.

"Sat. 23.—The congregation at Colne last night was double the number it was the week before. The power of the Lord seemed to rest on all present, and my own soul was exceedingly refreshed. I feel the good effects of it still. My heart pants after the living God.

"Sun. 24.—Set out early this morning from Colne to Burnley. Preached three times at Burnley with considerable freedom and warmth; and, I hope, with profit to the people. It is a populous little market town. The chapel is large and elegant; but few of the town's people will attend preaching. My congregations,—being a stranger,—were nearly double the usual number. But still the chapel was not one-third filled. Felt strong, ardent desires all that day that God would revive his work in the midst of the years. After preaching in the evening, several of our friends prayed, and the power of the Lord was felt by many.

"Sat. 30, Todmorden.—Hitherto hath the Lord helped me. This has been a week of many mercies and of some trials. My dear wife has been very much indisposed, and my dear little boy is in the small pox. I felt much in leaving home for nine days in such circum-

stances; but it is the Lord's work in which I am engaged; and as this part of the circuit has been much neglected during the time of Conference, it would be wrong to neglect the places. I therefore leave my little afflicted family in the hands of my God. O Lord, support and comfort my dearest partner, and bring the lad safely through. O let him live before thee.

"I found my heart drawn this evening into an unusually solemn frame, while walking out and meditating on divine things. This rocky, mountainous country is very favourable to solemn contemplation. My mind was much affected with contemplating the poet's words:—

'Before the hills in order stood,
Or earth received her frame,
From everlasting thou art God,
To endless years the same.'

On this eternal, unchangeable Being may all my hopes and all my affections fix and remain.

"Sept. 1.—My soul was exceedingly drawn out in desires after God this morning. My mind was impressed as it never was before with this truth,—popularity, and even usefulness will be no advantage to me, unless my heart be right with God. O Lord, make me holy. Let me be whatever else thou pleasest, only let me be wholly consecrated to thee.

"Mon. Sept. 15, Paddiham.—The last fortnight has been a time of great trial, and yet a season of great good to me. My dear child has been so very much afflicted in the small pox, that for several days his life was despaired of. But the Lord had mercy on us, lest we should have sorrow upon sorrow. My dearest partner has been greatly fatigued with too much work, loss of sleep, &c. and I have been obliged to be almost constantly from home or neglect my circuit. But the Lord has supported and comforted me and my dear wife. My soul has been kept in peace; but my studies have been interrupted by frequent long rides to see my dear little family, which I thought my duty. Now, blessed be God, the bitterness of death is past. My dear John is recovering, and will, I hope, soon be as healthy as ever. O Lord, we will lend him unto thee all his days. Accept our offering, and make him thine for ever.

"Blessed be the Lord, my soul tends towards Him as

its proper centre, and He is my all in all. My dearest wife also is drinking into the same spirit. We both think God has brought us into this wilderness circuit to do us good. We have enjoyed every outward comfort before. The last two years we have been in the most agreeable circumstances that could be wished. Surrounded with friends and relations, and all worldly enjoyments, we have had more than heart could desire. Now we are deprived of many outward comforts. Our situation is quite the opposite of what it has been. But it has already been sanctified to us; and we hope it will be so more and more. O Lord, favour us with constant communion with thyself, and we shall have all and abound. Oh! what a heaven I enjoy in my heart, while I am writing these memoranda of the Lord's gracious dealings with me and mine. While I live, I will praise the Lord; while I have any being, I will give thanks to him.

"Sun. 21.—A glorious day indeed. I preached three times at Colne with much freedom: in the evening especially my soul was brim full. Glory be to God, I have seldom enjoyed such nearness to the Lord, or felt so much of the power of his Spirit in preaching.

"Frid. 26.—A day set apart by my dear wife and myself for earnest prayer and supplication on the occasion of the approaching trial. I trust God will graciously interpose.

"Mon. 29.—Our Quarterly Meeting at Colne. We had great peace in settling the temporal business. Our lovefeast in the afternoon was a blessed time. The watch-night was a peculiarly refreshing season; the power of the Lord was present to wound sinners. We have a prospect of a glorious revival in this circuit, and in the neighbourhood of Colne. May the Lord hasten it.

"Sat. Oct. 4.—Let every thing which has breath, praise the Lord. He has once more interposed in our favour. This day my dear wife has presented me with another fine boy. Glory be to God! Let this mercy be remembered by us and by our children for ever.

'Let us in life, in death
Thy steadfast truth declare;
And publish with our latest breath,
Thy love and guardian care.'

"Frid. 24.—A memorable day. My dear wife and I having previously designed to renew our covenant engagements, into which we entered with the Lord on our marriage day, we retired for that purpose. We kneeled down before the Lord; and while I was praying, my heart was so overpowered with a sense of the goodness of God, that I could pray no more: I could only say, Glory, glory be to God. Then, upon our knees, we read over that covenant which we signed and sealed on the day that God made us one. We found much of the spirit of prayer for our little ones; and as we had solemnly offered John to our covenant God, soon after he was born, so we offered this son also, whom we mean to name after his pious grandfather, Marmaduke. O Lord, be our God, and the God of our seed; and let our children and children's children be thy devoted and covenant servants. Give our little ones thy saving grace; and then deal with them, in other respects, as seemeth good in thy sight.

"Wed. 29.—My studies have been considerably interrupted, and of consequence, my improvement in useful knowledge impeded, by suffering those *thieves of time*,—talkative friends, to intrude upon me. An itinerant preacher must be resolute and punctual, or he cannot proceed steadily in a course of reading and improvement. I must begin anew to redeem the time, both to get and to do good. Lord, help me.

"Frid. 31.—A day of much communion with God, and some improvement in useful knowledge. Much comforted in my solitary study to-day, which was the furthest corner of a large upper room. I sat above some parts of the roof, and there was no light in the room, but what was admitted through a little window at my elbow. Glory be to God, this place was made like a paradise by his presence."

In the beginning of November, Mr. Entwisle received the following letter from his friend and late Superintendent, the Rev. Thomas Hanby, who, it will be remembered, had been elected President of the last Conference. It is quite characteristic, and contains interesting references to the various societies in the Leeds Circuit, which had been so graciously visited during the past year; as well as to the controversy about the Sacraments which at that time grievously agitated the Connexion.

"Seacroft, Nov. 1, 1794.

"My Dear Brother,

"I am glad to hear from Thorner that you are well, and doing well, and also that your good wife has recovered from her confinement. You are happy upon the peaceable mountains. We are at war in the valley. The spirit of opposition runs high among us; more so a great deal, than when you were here. I think they mean, if possible, to make a division; and, I hear, are secretly canvassing among the leaders. We certainly prosper, though in troublous times, both in town and country; notwithstanding that very many of our noisy converts have fallen off, and walk no more with us; yet more rational ones fill up their place in a good measure. Our sacramental opportunities are much blessed and owned; but bigotry rages so much the more. Mrs. ——— now thinks it her duty to forward a division for conscience' sake of the 'Old Plan.' *We* think it our duty to hold by the *old plan*—'Do this in remembrance of me.' Which is oldest? I have a little patience; thank God for that: but sometimes am cast down, but not forsaken. I am looking forward to the day of emancipation, and the year of release, when the trumpet shall sound to the Conference.

"The Height or Old Barn has sunk much, but the ruins remain, and George still pursues his prey upon his knees.* Bramham is become a Bethel; Mr. Thom joined fourteen. Clifford sings as in the days of old, near thirty. Thorp is swallowed up in K——'s whirlpool. Ribstone outbraves ecclesiastical tyranny; but honest James Peat has received a discharge, and is to leave his farm because he prayed. Forge is hedged up with bigotry; we cannot scale her walls, although her garrison is much reduced in number. Rothwell is a fruitful vine, by a well, whose branches run over the wall; there we have had the wine-press. Bramley,—fair, but fruitless. Hunslet,—like a rose, but prickles under her leaves. Woodhouse,—briars and thorns grow among her stately oaks; and many of her immaculate ones have been in the mire, and, swine-like, love it. Thorner is our pleasant place, the house of our banquet;

* A pious collier who used to go about in the prayer-meetings *on his knees*, praying with those who were under awakenings.

and there HE (the king) gives us his *loves*. A-lack-a-day! my paper is done; but not the love of your affectionate

"T. HANBY."

Nov. 8, Mr. E. writes, "Oh! how my soul pants after holiness and God. It is an easy thing to preach and talk about religion with seriousness and zeal; but to maintain close communion with God, I find it is necessary to use much self-denial and a taking up of the daily cross.

"Mon. 10.—This forenoon my soul drank deeply into the spirit of piety. Found great freedom in prayer, and near access to the throne of grace, while imploring God to look upon us in mercy, in the present distracted, divided state of our Zion. A spirit of division, contention, and uncharitableness is too prevalent in the minds of both preachers and people. Unless the Lord interpose in an almost miraculous way, we shall bite, and devour, and destroy one another. Oh! how is the whole world, political, religious, and natural, agitated and convulsed. In some places there are earthquakes; in others, the plague; tens of thousands are cut off with the edge of the sword. What animosities and civil broils in almost all kingdoms and states: what revolutions and counter-revolutions of empires. What disputes and controversies among professors of religion. What! is Apollyon let loose upon the human race? Certainly, some great events are at hand. But the Lord Jehovah reigns. He sitteth above the water floods, and remaineth king for ever.

"Tues. 11.—Rode through heavy rain and a strong wind into Bolland. Much comforted with the Lord's presence. This makes the hardest work easy. Dined with a pious woman at Brockthorne. Greatly refreshed in conversation with her. The Lord's precious jewels are frequently hidden ones; and I have often the happiness of meeting with them in obscure corners.

"Mon. 24.—Set off early from Heptonstall for Thorner. Spent an hour with Mr. Atmore at Halifax. Dined at Birstal. Drank tea at Leeds. Here I found the whole society convulsed with the present disputes about the Sacraments. Bitterness, and wrath, and clamour, and evil-speaking appear to be too prevalent. O what a

pity that the people of God should bite and devour one another about matters of only secondary importance. Arrived at Thorner about eight o'clock at night; was kindly received by my affectionate relatives, and much refreshed with hearing of the prosperity of the work of God in the neighbourhood.

"Wed. 26.—Returned to Leeds. Much pained with seeing and hearing of the violence of the high church folks here. 'Divide! divide! divide!' is their cry. They seem perfectly willing to sacrifice most of the best preachers in the Connexion, and thousands of the people, rather than allow them liberty of conscience. O thou God of truth and love, can this be agreeable to thy will?

"Thurs. 27.—Visited Exley and Greetland. Preached and made a collection for Lancaster chapel. The work of God goes on well here.

"Sun. 30.—Preached in the morning at Baildon; noon at Bingley; and evening at Keighley; at all which places, I made collections for Lancaster chapel. It has been a good day. Glory be to God.

"The spirit of party and high church bigotry runs high in this circuit. The poor people having read and thought *on one side* only, seem earnestly to wish for a division. I fear they will have their wish. But, oh! how dreadful will be the consequences. Will the Lord punish us, by suffering us to divide? Turn us again, O Lord, and make thy face to shine upon us.

"Dec. 20.—This has been a good day, though very laborious. Rode and walked about twenty miles. The cold was extreme. After dinner, set off, accompanied by a lad as my guide, from Clapham to Largill. He lost his way, and we were bewildered and benighted in the fells or moors. The wind blew furiously, and the frost was the most piercing I ever felt. I began to fear we should be obliged to wander about all night. At length, however, we came to a house: the man refused to go with us and shew us the way, though I offered to pay him well. At last, however, he consented; and took us through bogs and marshy places, which were frozen very hard, till we got into the right way. Under the conduct of a gracious Providence, we arrived safely, and were kindly received. The congregation was very large. Many had come four miles, notwithstanding the extreme cold.

Glory be to God, it was a refreshing season. Oh! how my own soul was blessed and comforted. My gracious Lord satisfied me well in his service.

"Sat. Jan. 17, 1795.—I have had much conversation with Brother M——, on the present state of our Connexion. It seems as though a division of preachers and people is unavoidable. Many, I hear, are determined either to have an act of *absolute uniformity*, laying aside the administration of the Lord's Supper every where, or else a division of the Body. Things are brought to an awful crisis indeed. My mind has been hurt by thinking and speaking too much on this subject. I will endeavour, through grace, to secure the blessedness of the peace makers. I would give up all, excepting a good conscience, for the sake of peace. But if high churchmen make decrees subversive of Christian liberty, I do not see how I can with a good conscience submit to them. O thou Great Head of the Church, take all our affairs into thine own hands, and manage them in such a way as will be most conducive to the interests of thy kingdom. Let not the enemy, O God,—let not the enemy triumph. Let him not divide and devour.

"Tues. 20.—The Lord condescended to bless me with liberty of access in secret prayer this morning. In the afternoon, a kind of dulness rested upon my spirits. I was in a dull town, (Clithero,) among a dead people. There has been preaching here thirty years; and I cannot find that there are six believers in the whole society. O Lord, breathe upon the dry bones, that they may live before thee.

"Thurs. 22.—My mind has been deeply impressed to-day with a sense of the vanity of the world, the shortness and uncertainty of life, and the necessity of making God my all. I could scarcely resist the temptation, sometimes, to look upon the evils of human life with a gloomy eye, and complaining spirit. Yet God preserved me. I know he cannot do wrong. His judgments are abroad in the earth in a remarkable manner. The weather is so extremely cold now, and has been so for nearly six weeks, that many poor people, I fear, will be almost starved to death. Fevers and other disorders abound; and thousands are frequently falling in the field of battle. When I consider the wickedness of mankind, I am not

surprised at these calamities, but rather astonished that the world is not consumed.

"Frid. March 6.—Yesterday and to-day I have been preserved in a serious, prayerful frame, and have been enabled also to study with advantage. Yet I have been much perplexed with wandering thoughts in the duty of secret prayer. I feel a constant sense of the divine presence, and a continual cleaving to the Lord; but still, when I kneel down before God in prayer, a thousand things crowd into my mind. O Lord, deliver me from every thing that would hinder me from drawing near to thee acceptably and profitably. I *hate* vain thoughts; but thy law do I love, O Lord.

"April 25.—A day, the remembrance of which will be for ever precious. In my way to Clapham, the Lord manifested himself to me in a very gracious manner. I felt what is beautifully expressed by our poet:—

> 'O'erwhelmed by thy stupendous grace,
> I would be by myself abhorred;
> All might, all majesty, all praise,
> All glory be to Christ my Lord.'

After dining at Clapham. I set off for Largill. My heart was filled with comfort all the way. In the evening I walked out to meditate on heaven. Faith was to me 'the substance of things hoped for, the evidence of things not seen.' I felt what is expressed in these lines: —

> 'The opening heavens around me shine,
> With beams of sacred bliss,' &c.

"Wed. 29.—Much depressed on account of the low state of religion in this barren part of the circuit. We seem to ramble in these mountains to little purpose. None are awakened; and the few we have in society seem very dull. Some time ago, there was a blessed prospect of a revival at Settle, and its vicinity; but a professor of note by his scandalous conduct has done much harm. O that God would arise, and maintain his own cause.

"Frid. June 5.—A day of continual feasting on the excellencies and glories of my God. Oh! what love does he show to a poor worm. O may my every breath be praise.

"Sat. 6.—This evening I walked in a solitary place between the mountains in the neighbourhood of Clapham. While I viewed the ponderous hills and hanging rocks, an affecting sense of the greatness and goodness of God rested upon my mind; and oh! what ardent longings to be holy. I felt what is expressed by our poet,—

'My soul breaks out in strong desire
The perfect bliss to prove,
My longing heart is all on fire
To be dissolved in love.'

"Sat. 13.—Another week is gone. I may say of it, one of the best weeks of my life. The Lord has guided me continually; he has watered me almost every moment. My soul has been often brought into his banqueting house, and his banner over me has been love. Glory be to his holy name.

"Wed. 24.—Oppresed most of the day under a sense of my inward impurity. In the afternoon, in conversation with a pious friend, I opened all my heart, in which I found great relief. I had such views of the holiness and purity of God and his service, and my own imperfections, as I never experienced before. My holy duties, yea the very best of them, appeared to me to need the atoning blood. I was particularly affected and humbled with this idea:—Suppose all my prayers were written down, and all my wanderings, &c. interlined, oh! how strange a mixture would they exhibit. These things reached the bottom of my heart, and brought my soul to the dust. Yet in the evening I felt great encouragement, was remarkably assisted in preaching, and perceived an increase of love while recommending it to others. I still trust, after all my instability, that my Lord will root and ground me in love. O may I dwell in love, and dwell in God, and God in me."

While my father was thus writing bitter things against himself, and deeply humbled before God on account of the instability with which he deemed himself chargeable, the people among whom he laboured regarded him as a pattern of Christian consistency; they admired his uniform seriousness and spirituality, his self-denying and unwearied diligence in the discharge of every ministerial duty, his mingled gentleness and firmness in the administra-

tion of discipline, and his patient, plodding, unquenchable zeal for the salvation of souls and the glory of God.

A homely illustration of the estimation in which he was generally held in that circuit, has been supplied by the kindness of the late Rev. Wm. Leach, who laboured on a part of the same ground about four years after my father left. In a letter to the compiler of this volume he says:—

"Mr. Lomas and I called at a house which stands near a brook, a little way from Todmorden, where the preachers used to lodge when they came in their turn from Colne. Two maiden sisters of the name of Major, lived together in this house. We were in the preachers' room,—a parlour with a damp stone floor. There they read, prayed, and took their meals; and there was their bed. I knew that Sally, one of the sisters, almost adored your father. I said to her, 'You have had Mr. Entwisle many times in this room.' She lifted up her eyes,—sighed,—and said, 'Aye, he was the *eiv'nest-spun-threead* that ever com into a-ar ha-ase.' Mr. Lomas was a grave man; he seldom laughed; but this moved him."

During the year which was now nearly closed, the Connexion had been violently agitated by the disputes about the Sacraments. At the Conference of 1793, it had been decided, that "the Societies should have the privilege of the Lord's Supper, where they *unanimously* desired it." At the Conference of 1794, it was agreed, that "the Lord's Supper should not be administered in future, where the union and concord of the Society can be preserved without it." But permission was given for its administration in about one hundred chapels, which are specified in the Minutes for that year. Among these was Portland Chapel, in the Bristol Circuit. The Lord's Supper had been administered there during the Conference. This was repeated by Dr. Coke, on the day after the Conference broke up. The Rev. Henry Moore, one of the preachers appointed to the Bristol Circuit, assisted Dr. Coke on this occasion; in consequence of which the Trustees of the Old Room and of Guinea Street Chapel, who were much opposed to any deviation from the "Old Plan," sent him an attorney's letter, charging him "at his peril not to trespass on their premises; as they had not appointed him to preach therein, and no other person

had any authority to do so." This decisive step met with a resistance as prompt and decisive. Almost the whole society withdrew from the chapel from which their preacher was thus excluded, and proceeded to erect another. A serious division took place in the Bristol Society, and a dispute arose, in which a large proportion of the Connexion became involved. At one time, it was thought it would be necessary for the Conference to reassemble to settle the dispute. This, however, was prevented. Many circular letters were printed on both sides of the question. The Trustees of Manchester and Stockport distinguished themselves in this controversy, and addressed a Circular to all the Trustees throughout the Connexion, calling upon them to unite as one man, and oppose any change whatsoever taking place, without their consent.

My father was by no means an indifferent spectator of these events. He felt exquisitely on the subject. He had seen such melancholy proofs of the mischievous influence of religious strife and division at Dewsbury, that he dreaded the most distant approach to disunion. He carefully read and considered the various circulars, &c. on both sides, that he might be able to form a correct and dispassionate judgment on the subject; he stood on his guard against the spirit of party; strove to keep his own heart right with God; laboured to maintain peace in his circuit; and pleaded with God in frequent and fervent prayer for the Connexion at large, that the breach might be healed, and peace and union restored. The following reply to one of the circulars sent to the Colne Circuit, prepared by himself, and adopted by the Quarterly Meeting of that circuit, may serve to shew his christian moderation, his truly catholic spirit, and the happy extent to which he had cultivated and acquired the character of the peace-maker.

"Dear Brethren,

"We have often been painfully concerned on account of the unhappy disputes which have for some time agitated a great part of our Connexion; and are willing to do any thing in our power which might have a tendency to restore peace in our Zion.

"We cannot but observe, that the dispute is not about

doctrines or discipline. All parties, we believe, are attached to the Methodist doctrines, itinerant preachers, lovefeasts, class-meetings, &c. which may be considered, under God, as the very soul of Methodism.

"The subject of dispute, therefore, is, in itself, indifferent. O that God would pour upon his people the spirit of brotherly-kindness and mutual forbearance.

"*We* have not the Lord's Supper administered, or preaching in church hours, in any of our chapels, nor do we at present desire it: nevertheless we think that other societies may be so circumstanced, as to render a deviation from the general plan necessary. Nor do we think that we have any right to interfere with societies in such circumstances.

"Indeed, when we take a dispassionate view of the great body of Methodists, consisting of about ninety thousand persons in the three kingdoms, collected from different sects, and whose views of things are various, we judge it absolutely impossible that there should be a uniformity of sentiment and conduct in non-essentials. It appears to us, that the only way to restore peace, and perpetuate it to generations yet unborn, is, to view *indifferent* things as such; to submit to one another in the fear of God; and to let LOVE, which is the bond of perfectness, be our cement.

"You desire our opinion on several points, which we shall freely give according to our present light. 1. You ask, 'What authority in the Conference is to be acknowledged—whether of the hundred, or of the whole assembly?' We think this was determined by Mr. Wesley's dying request, and the solemn engagements of the preachers at the first Conference after his decease. We sincerely wish, the question had never been proposed, as we fear it has a tendency to disunite the preachers.

"2. You inquire, 'Whether the Sacraments, &c. should be introduced into any of our chapels without their being first requested by *two* majorities, one of the Trustees, and another of the Leaders and Stewards?' If a majority of Trustees, Leaders, and Stewards must determine these indifferent things, would it not be better to form them into one collective body, and only have one majority? In many cases, it is probable, the *twofold* majority would occasion disputes between Trustees, and Leaders and Stewards.

"3. In answer to your third article, we must say, that we have had no preachers as yet, who have infringed on our deeds, and trust we never shall.

"4. We think it might be well, if a respectable person, out of every circuit, attended the District-Meetings; and we should suppose the preachers cannot object to it.

"We pray and hope, that God will give a healing spirit to preachers and trustees, leaders and people. We lament that there has been a want of christian love discovered in some of the Circular Letters on both sides. Yet, after all, we trust that the great Head of the Church will still preserve the body of Methodists united. Let us rather do or suffer any thing we can with a good conscience, than divide. We are thankful that our whole circuit has been preserved in peace this year, and we hope it will continue so.

"We are, dear Brethren,
"Yours, &c. &c.

"*Signed in behalf of the Quarterly Meeting of Colne Circuit, held at Padiham, July* 9, 1795."

The Conference this year was held in Mr. E.'s native town; it was one of the most important that has been held since Mr. Wesley's death. A numerous meeting of Trustees had been summoned for the same time: a division was greatly feared, and by many deemed inevitable. Mr. E. attended this Conference. A few extracts from his letters will not be unacceptable.

"Manchester, July 26, 1795.—A great number of preachers have come already, and there are many trustees. I feel confident we shall have a blessed Conference, there is such an excellent spirit amongst the preachers. All appear to be decidedly against a division, as horrible and destructive. The trustees have met for two days together, but have done little."

"July 27.—It will afford you pleasure to hear that every thing goes on well. The preachers universally are in a good spirit; and I verily believe will give such proof of their sincere and deep-rooted esteem and affection for each other this Conference, as they never did before. I was afraid, at first, that the meeting of the trustees, which is very numerous, would have had a bad

effect; but I think now it will not. They are divided into three parties:—1. A few very high-fliers, who can be satisfied with nothing but a division. 2. A number of moderate men, who profess their attachment to the 'Old Plan,' yet are willing to make some allowances for those who differ from them. 3. The Dissenters, or those who desire the Sacraments. The two last unite in deprecating and opposing division. The trustees who called the meeting, I understand, have more trouble with their high-spirited brethren than they have with the Dissenters. I never saw so much love amongst the preachers before. Mr. Benson preached an excellent sermon on Sunday morning from Eph. iv. 3,—'Endeavouring to keep the unity of the Spirit in the bond of peace.' We then had the Lord's Supper. I suppose there were two thousand people at least. In the afternoon Mr. Hopper preached in Salford chapel; but, as I could not get in, I stood under Alexander Kilham, who preached out of doors. Mr. Hanby preached at Oldham Street at night from Eph. iii. 8; an excellent sermon. This day, Monday, is *a fast.** We met at five this morning, and continued till near seven. Again, we met at eight, till ten. We are to meet once more at twelve, and continue till two; after which the preachers alone, by Mr. Mather's desire, will commemorate the death of their Saviour. It would rejoice your heart to see how all former things seem laid aside; and the persons concerned declare, they will not only forgive but forget former grievances, and never mention them more. A lady, the wife of a trustee from Gloucester, with whom I was acquainted in Oxfordshire, told me this morning, 'If I had only £1000, I would give £100 of it, for such a journey and season as I have found this to be.'

"Mr. Benson, in his sermon, said most awful things against such as talked of dividing the preachers. We begin Conference business to-morrow."

On the day after the above letter was written, a Committee was appointed to prepare a plan of general

* When the preachers assembled, so deeply were they impressed with the dangers to which they were exposed, that they agreed to set apart the first day of the Conference, as a day of solemn fasting and prayer; that they might be enabled to keep "the unity of the Spirit in the bond of peace."

pacification. This Committee was chosen by ballot. Every preacher in full connexion gave in nine papers, with a name on each. The ballots were received, and Messrs. Mather and Pawson were desired to retire, and count the votes. When they returned, they gave in the following names, as the first upon the list:—Joseph Bradford, (the *President*,) John Pawson, Alexander Mather, Thomas Coke, William Thompson, Samuel Bradburn, Joseph Benson, Henry Moore, and Adam Clarke. The preachers were all astonished at the choice, and saw that it was of God; for they were as equally divided as it was possible for them to be:—Dr. Coke, J. Pawson, S. Bradburn, H. Moore, and A. Clarke, being in favour of the Societies having the Sacraments from their own preachers; the other four being opposed to it. The Committee met six evenings successively, and sat each evening about three hours and a-half. A conciliatory spirit prevailed; mutual concessions were made, and the plan was completed, and laid before the Conference; who, after making a slight alteration, gave it their unanimous approbation. It was then presented to the meeting of Trustees, who proposed a few additions: these were acceded to by the Conference; when the whole plan, entitled "Articles of Agreement for General Pacification," was agreed to by all the preachers, and a large majority of the trustees; and a lasting peace was established.

On the 31st. of July my father writes:—"We are still going on well. I never was at a Conference since Mr. Wesley's death, or before, in which such an excellent spirit was manifested."

On the 4th of August, he says, in a letter to my mother:—

"I am sorry you have heard of the mobs in this place. I knew it would distress you. But you need not be uneasy: all is peace and quietness, and has been so for several days. If it were otherwise, there would be no danger of the preachers being abused. There is, perhaps, no town in the kingdom where the Methodists are so much in favour with the populace as in Manchester. The extraordinary beneficence of our people is universally known. It is not long since they gave away £200 at once. When the last collection was made by the

gentlemen of the town for the relief of the poor, our people were employed to visit and relieve them. I verily believe we are the most safe of any body. Besides, we are in the right hand of our Lord! and none can pluck us thence. Till our work is done, we are immortal. Fear not. The business of Conference goes on charmingly. It is slow indeed, but sure. The most critical points have been discussed with candour and good temper. 'All things work together for good.' The late agitation of our whole Connexion will be over-ruled for the advantage of the church of God."

Mr. E. was re-appointed to the Colne Circuit, with the Rev. Messrs. Jonathan Edmondson and Charles Gloyne as his fellow-labourers. Mr. Gloyne, being single, lived in my father's house, which was adjoining the chapel. The other preacher's house being a very unsuitable one, my father took a better for Mr. Edmondson on his own responsibility, and begged as much money as enabled him to furnish it in the homely style of those olden times. He and Mr. Edmondson had been previously acquainted for some years, but now a more intimate friendship commenced, which continued without interruption to the close of life. The spirit in which he resumed his work, the peace and harmony subsisting between him and his esteemed colleagues, and the blessing which crowned their united labours, will appear from the following extracts from his diary.

"Wed. Aug. 26. Stock-in-Craven.—I am once more settled in my circuit. It is now near five weeks since I set off for Conference. I was much comforted and filled with gratitude in discovering so excellent a spirit among the preachers; and after the Conference, in visiting my dear relations at Thorner. But my mind became dissipated, through want of retirement, and a regular method of spending my time. I am now resolving to begin this new year with renewed zeal for God and devotion to his service. My heart vehemently thirsts for him.

"Sat. Sept. 19.—Glory be to God, this has been the best week I ever knew. My gracious Lord has blessed me abundantly, every way:—in my own soul, in my labours, and in my family. My dear brother and fellow-labourer, C. Gloyne, is all alive to God: he and I have had gracious, melting seasons in united prayer. My dear

wife and I also have been greatly blessed in that exercise. This evening we had the Lord's Supper in our family. While we were commemorating the dying lōve of our Saviour, God was remarkably present: we had near access to him in prayer: our souls were blended into one by divine love. Glory be to God for his peculiar presence in our happy little family.

"Tues. 22.—A day to be remembered with gratitude for ever. Being so hoarse that I could scarcely speak, I was obliged to get my place supplied this evening. About seven o'clock my dear wife and I retired to pray. While we were engaged in that holy exercise, the Lord manifested himself to me in a very remarkable manner. I felt the overwhelming power of saving grace. My whole heart was deluged with the love of God; and he took full possession of my soul. At first, my dear wife was in an agony of soul; but the Lord appeared, and banished all her complaints. She can now rejoice with joy unspeakable and full of glory. May the Lord make us faithful to his grace. Amen.

"Wed. 23.—This morning favoured with the peculiar presence of God in family prayer. I prayed twice, and my dear wife once. Our servant was greatly distressed for a sense of God's love. I desired her to retire, and pray in secret: she did so. After some time, my wife went to prayer again with her, and it pleased the Lord to make known his salvation to her. We enjoy a Bethel in our own house. Oh! how kind and gracious the Lord is to us. Glory be to God.

"Frid. Oct. 2.—I have been taken up most of this forenoon in attempting to make up a family difference at N——. Alas! the old man, who is gone into eternity, was at a world of pains to scrape together that which is the occasion of strife and contention to his children and children's children. May the Lord save me from a worldly spirit.

"While I am writing, a solemn sense of God's presence rests upon my heart. In the corner of this long, thatched garret where I now sit, I have often renewed my engagements to be *His* alone who died for me. O my Lord, here I am; do with me, and in me, and by me, what seemeth good in thy sight; only, make me holy.

"Sat. Oct. 3.—I perceive that there is danger of my grieving the Holy Spirit by an inordinate desire to be at home. I have now been absent from my peaceful habitation, affectionate wife, and dear babes, about seven days, and I long to see them. But I am engaged in my Lord's work, and it must not be neglected. It is required in stewards, that a man be found faithful. Lord, make me faithful unto death.

"Mon. 5.—Our Quarterly Meeting at Heptonstall. Mr. Edmondson and I rode together from Colne to that place. We conversed freely by the way on the things of God, in which my mind was greatly refreshed. Our temporal business was soon finished in peace; and we had the Lord's presence with us in the Lovefeast and Watch-night. I preached, and Brothers Edmondson, Gloyne, and others exercised in prayer, &c. I trust some good was done. I received much good myself. Blessed be God.

It was about this time that the following letter was written by my father to his highly esteemed and beloved friend, the Rev. Robert Lomas, who was then labouring in the Huddersfield Circuit. A copy of the letter was preserved among my father's papers.

"Colne, Dec. 1795.

"MY VERY DEAR BROTHER,

"I FEEL a strong desire that we may do one another all the good we can. Perhaps a more frequent correspondence would contribute to that desirable end. * * * * * * * * * * My heart, so far as I am acquainted with it, is now wholly given to God and his cause; at least, this is the prevailing temper of my mind. 'Yet not I, but the grace of God that is in me.'

"The pleasing intelligence your letter to Mr. Gloyne conveyed of a revival of religion at Birmingham, made our hearts glad. I have promised to read it in the congregation to-morrow evening. I hope it will be useful. Were the preachers frequently to write circumstantial accounts of any remarkable outpourings of the Holy Spirit in their respective circuits, and transmit them to their brethren in the ministry, it might be of great utility, and a means of promoting genuine religion in

other places. Do favour me with any accounts you may receive from Sheffield, Birmingham, &c. When God makes bare his holy arm, and brings poor sinners to himself, surely we should sing aloud of his mercy, and publish his doings.

"This wilderness begins to smile. Many have lately been brought to Christ. We hear almost daily of the conversion of sinners. In the neighbourhood of Colne, seventeen, at least, have experienced the 'knowledge of salvation by the remission of their sins,' since Conference. Some months ago, my dear wife began to meet a number of girls, which has been made very useful already, and promises much more. We have a meeting for the lads also. O my dear brother, let us labour to do good to the *rising generation.* I am persuaded, *great things may be done, through God's blessing, in this way.*

"Have you seen Alex. Kilham's pamphlet? What do you think of it? If you will write your thoughts upon it and send them me, I will send you mine. This may not be unprofitable. If not, I will propose two queries. 1. What may we do to acquire a better acquaintance with the sacred writings? 2. How may we qualify ourselves, by divine help, for the most extensive usefulness in the Methodist Connexion? When we have investigated these queries, several other things which I have in my head and heart, shall be brought forward.

"I am, yours affectionately,

"J. E.

"P.S.—I never so clearly saw the necessity there is of us young men improving ourselves, as now. Frequent conversations on our peculiar doctrines, experience, &c. would be very useful. But as our local situations will not admit of this, should we not avail ourselves of pen, ink, and paper? This would be no loss of time: quite the reverse. A reciprocal communication of ideas would increase the stock of each individual. Thoughts would not stagnate, having a free circulation. Our views of things would be enlarged. An interchange of intellectual riches would endear us to each other; the bonds of our Christian union would become stronger every day; our hearts more inflamed with love and holy zeal; and great good would thus accrue to our Connexion and to the world. Lord, help me!

"N.B.—I have an eye to our improvement in those branches of knowledge *only*, which will render us capable of greater usefulness *as Methodist Preachers.*"

June 11, Mr. E. writes:—"The following means I see to be absolutely necessary to my prosperity in the divine life, and my improvement in every useful gift. Therefore I will note them down, and endeavour to act agreeably to them. 1. Rise early, and take much pains to get my heart into a good frame. 2. Spend the morning hours till breakfast, in reading the holy Scriptures, meditation, and prayer. 3. Retire for secret prayer, if possible, at ten, three, and six o'clock every day, and engage in that important duty at other opportunities as they occur. 4. Spend all the forenoon, (when travelling and other unavoidable circumstances hinder not,) in reading, study, &c. 5. In the afternoon, spend some time *every day* in visiting the people, sick or well. 6. When I am in company, be sparing of my words, and always endeavour to converse profitably, judging the time lost, if I do not either teach or learn something good. Never speak to the disadvantage of any one, unless in cases of necessity, where duty and the public good require it. 7. When I am riding, walking, or siting alone, endeavour to employ my thoughts profitably. 8. Never be unemployed—triflingly employed—or while away time.

"O my God, who searchest the heart, thou knowest that I fully purpose to regulate my future conduct by these and other rules consistent with thy word. O do thou help me. I have had sufficient proof, thou knowest, of my own weakness and instability. O 'stablish, strengthen, settle me. My time is wasting; my life is short and uncertain. O help me to redeem the time; to live for eternity; to get and do much good. And may I hear thee at last say, 'Well done.' Amen and Amen.

"Wed. 15.—This forenoon, I was in an agony of distress, arising from a view of my unprofitableness. I fell prostrate on the floor, and earnestly begged of God to shew me the very worst of myself. I saw so much of myself as almost overwhelmed me; yet had no fear of punishment, no apprehension of the divine displeasure.

My own unprofitableness is my burden. O God, deliver me from my sinful self. After I arose from my knees, my mind was calmly staid upon God. I felt a good degree of encouragement. My desire and prayer, in my distress, was not for comfort, but for power to love and serve him with all my heart. I thought I could be perfectly content to be dark and uncomfortable, if I might only feel the constant power to do his will on earth as angels do it in heaven. Lord, help me."

The present chapter will be concluded with two extracts from letters to the writer of this Memoir, relating to this period. The first is from the late Rev. C. Gloyne, one of my father's colleagues, and an inmate in his house during the year we have just been reviewing. It will shew the estimation in which his character and ministry were held by one who had the best opportunity of judging of both, at the time when he expressed so much dissatisfaction with himself, and was occasionally subject to great discouragement on account of his unprofitableness.

"It was my privilege to be an inmate with your dear father: a happier year I never enjoyed. He did every thing he could for my improvement in piety and the work of the ministry. The house we lived in, joined the chapel: there we met for reading the Scriptures and mutual prayer at five o'clock in the morning, whenever we happened to be at home together. Those precious seasons of spiritual exercise I never can forget. I frequently think of them with delight, and gratitude to Almighty God for placing me under the superintendency of your father. He was always sociable and kind; as was also your dear mother. I consider that year as one of the happiest of my itinerant ministry. The example he set of humility, meekness, gentleness, and charity, I never knew any one to excel; his public ministry was 'the savour of life unto life' to those that had the pleasure of hearing him. His management of the circuit was admirable. He was strict in enforcing discipline, and governed with ministerial authority, yet did not *seem* to govern. I do not remember having a single jar in the circuit during the year; we had peace and prosperity in almost every society. We preached three times every Sunday, and every night in the week, except when

in Colne; we also met the societies on the week-day evenings after preaching. Although your father was of delicate health, he was always very particular in attending his appointments: I never travelled with a preacher that was more so. I do not recollect his ever missing one of his places."

The other extract is from the late Rev. Wm. Leach, who laboured in the Todmorden Circuit, the second year after it was separated from Colne. He says of my father:—

"He was highly esteemed in that part of the country. I think the labours of your father with those of Mr. Edmondson, tended to raise Methodism in the esteem of the respectable part of the inhabitants very much; and Mr. Lomas and I witnessed, that they had not laboured in vain. It was a lovely state of things which we then had, in that part of what had been the Colne Circuit."

CHAPTER VII.

FROM THE LONDON CONFERENCE, 1796, TO THE TIME OF HIS REMOVAL TO YORK IN 1798.

On Wednesday, July 13th, my father set out for London to attend the Conference. He had paid a short visit to Thorner, with my mother, who was to remain there with my brothers until his return.

The general state of the circuit finances in those days obliged the preachers to adopt the most economical modes of travelling. It was usual for them to ride their own horses, and to preach, and be entertained by the friends, in the several towns through which they passed. Frequently several preachers would thus travel in company, the number increasing by new accessions as they approached the Conference town.

In the present altered state of the country with respect to travelling, a particular account of the old method of proceeding may not be uninteresting. Two journal-like letters to my mother preserved among my father's papers, contain a circumstantial account of this journey: from these copious extracts will be given. On Wednesday morning, he set out on horseback, in company with Mr. Thom, who was then travelling in the Leeds Circuit, and reached Sheffield in the afternoon: there he began his first letter.

"Sheffield, July 13, 1796.

"My Dearest Love,

"About half an hour ago, we arrived at this place. We have been favoured with a very pleasant journey. Mr. Thom is an agreeable fellow-traveller: his conversation is instructive and profitable; so that I could not travel more agreeably, unless my face were turned homeward.

"Evening.—Mr. Thom preached from 'This day is salvation come to this house.' He said many instructive things. The congregation here on working days is, I think, more than double that of Leeds. The people are

very lively, and the best singers I ever heard. They exceed all description.

"Thursday 14.—I preached this morning at five o'clock to a large congregation, and was favoured with considerable enlargement. We had a pleasant ride through Chesterfield and Mansfield to Nottingham. It is a most delightful country. We were received with great affection by our Nottingham friends. Here are two of the completest preachers' houses in the whole connexion. The congregation was very large and attentive; and though fatigued with riding about eighty miles in two days, God favoured me with a clear head and a warm heart. I lodge at Mr. Tatham's. We met with several preachers here. I had for hearers Messrs. Dixon, Holder, Vasey, and Thom.

"Friday evening, 15th.—We arrived at Leicester about nine o'clock. Mr. Thom, Mr. Stevens and I, lodged in the same house. Hitherto hath God helped us. Glory be to his holy name. My dearest love, I pray for you incessantly. Oh! what a comfort that we can meet at the throne of grace. Let us often be there. I am very well, blessed be God; and Jenny performs the journey like herself.

"Sat. evening, 16th, Northampton.—About an hour ago, Messrs. Dixon, Holder, Stevens, and myself reached this town. Here we rest to-night. It is now about five o'clock. I purpose taking this epistle to the post-office, walking to Dr. Doddridge's chapel and some other places, and then to retire and spend the evening in preparing my heart for the approaching Sabbath. This scrawl you must excuse, for it has been written in great haste, sometimes at inns, without table, while our horses have been eating their corn. You will be pleased and thankful to hear that I have been preserved in good health, and my mind has been kept in a watchful and devout frame. Glory be to God. * * * * * Be not anxious on my account. The Lord will take care of me, and I shall return in due time. Live in the will of God. Adieu. God Almighty bless thee. I am thy own

"J. E."

The second letter was commenced on the same day, and despatched on Wed. the 20th.

"Northampton, July 16, 1796.

"My Dear Love,

"After I sent off my letter this evening, I went to see Dr. Doddridge's chapel, and other places in the town. The streets are wide and clean; the houses well built, and exceedingly neat. The principal church is a fine structure, with many striking monuments and inscriptions in it.

Sunday morn. 17th.—I preached this morning at Nottingham to a small, dull congregation. While I was at prayer, I could hear no Amen, except now and then from Mr. Dixon behind me in the pulpit; and when I preached, all were still, but nobody seemed affected. O Yorkshire! let me rather be stunned with thy loud Amens, than be becalmed with such cool indifference. There is no country like yours, my dear, especially to me.

"Evening, Wooburn, Bedfordshire.—As Mr. Thom and I had no work at Northampton, and were at an inn, we set off in the forenoon, and rode fifteen miles to Newport, where we dined; and from thence to this place to tea. We have got to a very quiet and agreeable inn. We are now only forty-two miles from the great city. It appears very odd to me to sleep at inns; however we are better provided for than our master. He could only get a stable at his birth, and afterwards, he had not where to lay his head. I bless God, my mind is kept in peace.

"Monday evening, London.—We rode on horseback to Barnet, twenty-two miles, before dinner: there we were kindly received by Mrs. Simms. We dined and drank tea, and then took a coach* for London, where we arrived about seven o'clock. Uncle and aunt are well. I sleep in Dr. Coke's room to-night, but am to go to Dr. Jones's to stay during the time of Conference, with Mr. Wood.

Tues. afternoon.—They say, I *must* preach in the New Chapel, City Road, this evening. I begged to be excused; for I feel a disposition to be little and unknown. But I feel my mind at liberty any way. About five this evening, Messrs. Mather, Roberts, Bradburn, and others came to town. I preached this evening at seven, in the New Chapel, from Matt. xii. 35. My own mind was in a good state, and I was enabled to get on tolerably; but

* It was a part of their plan, to turn their horses out to grass during the time of Conference.

there was such a number of men with black coats present, that I did not find myself at home. However, that trial is over; and I shall have no more to preach in the New Chapel.

"I bless the Lord, my mind is in a good state. I have an opportunity of retiring frequently, and I find it profitable to do so. My earnest desire and prayer is, that I may not lose, but gain ground in the divine life during Conference. I must conclude, as the post will soon be shut up. The Lord bless thee, and make his face to shine upon thee, and give thee peace. So prays,

"Thine more affectionately than ever,

"J. E."

This Conference was rendered memorable by the expulsion of Alexander Kilham, whose name is found in juxtaposition with my father's in the minutes of 1785, among the preachers admitted on trial. There was a small party who were dissatisfied with the Plan of Pacification adopted at the last Conference. Among these, Mr. Kilham distinguished himself as one of the most violent; and in the course of the year published "*The Progress of Liberty*," and other pamphlets, in which were many ungenerous and unjust reflections upon the preachers. For these he was called to account. His trial, as is well known, issued in his expulsion.

To these events there is frequent reference in my father's letters to his beloved colleague the late Rev. Jon. Edmondson, and other friends, written during this Conference. Such extracts as will not involve any violation of the confidence due to intimate friendship, may now be read with interest, as matters of history, without the risk of reviving any old feelings of animosity.

"London, Sun. July 24, 1796.—This evening Mr. Bradburn preached and met the society. His text was Isaiah xii. 6. He proved indeed that God is with us; that the Holy One of Israel is great in the midst of us, and that we have just cause to cry out and shout. It has been a good day. Glory be to God.

"Mon. morning 25th.—Mr. Thomas Taylor is chosen *President*, and Dr. Coke *Secretary*. Several questions were proposed to A. Kilham, relative to his publications; to some of which he refused to reply, till he had more

fully considered them. Then, by a vote of the Conference, he was deprived of a seat in the Conference, till his trial should take place. It is left with himself to fix the time of his trial. A Committee was then appointed to read his books, and select and arrange the most exceptionable parts of them. The Committee is composed of the following persons: viz. Thos. Taylor, Jos. Benson, Jos. Bradford, Sam. Bradburn, Hen. Moore, Adam Clarke, John Pritchard, Alex. Suter, F. Wrigley. These are not to try him, but to collect and arrange Kilham's own words as the ground of his trial. The Preachers are much united; I verily believe they will be more so than ever. You will wonder that Mr. Mather and my uncle are not of the Committee; but they begged to be excused. Mr. Mather has a bad sore throat; and my uncle, though well, has enough to do without it.

"Tues. 26th.—This forenoon Kilham's business was brought forward. He was considered as having charged the body of preachers with many things; and having told the public, he would substantiate his charges, he was called to do this. He made nothing out. It seems he has scraped up all the reports he could, and has reported them again. Many of them are much misrepre sented, and others totally false. I cannot foresee future consequences; but I verily believe this affair will be a greater means of driving the preachers together, than any former trial has been. I trust God will make these things work together for good."

To Mr. Sagar of Southfield, he wrote:—

"London, July 29, 1796.

"My Dear Friend,

"You will see from the above,* how the things which

* My father here refers to the following printed circular issued by the Conference:—

"To the Brethren and Friends of the Methodist Connexion.

"London, July 28, 1796.

"The Conference considering the case of Mr. Kilham as important, on account of the strife and contention which his writings had occasioned, thought proper to bring forward his examination before they entered upon any other business. They therefore appointed a Committee to examine his various publications, who spent a whole day in that work. Two entire days were taken up in his examination. He had the fairest opportunity to speak

have agitated the Connexion, have terminated. Every thing was done, I am sure, to save him, but in vain. In the most serious part of the business, I often saw him laughing. A full account of his examination is preparing for the press. I am happy to inform you that I never saw the preachers so united, or the business conducted so well as this Conference. * * * * *

"I am, yours affectionately,
"J. ENTWISLE."

In a letter to my mother, dated August 3, he says:—"This has been the best Conference I ever attended. The preachers are united as one man. I verily believe Mr. K.'s conduct has eventually done the preachers much good." "The leading men, in general, appear to be divested of their mutual jealousies, and we have a prospect of peace and prosperity."

To Mr. Edmondson he remarks, on the 10th of August:—"Upon the whole I was better satisfied with this Conference, than any former one I have attended. The business of Mr. K. was painful; yet I am perfectly satisfied that the Conference could do no other than expel him. Sometimes, he made ill-natured reflections, and at other times he laughed. Such was his conduct, that I believe there was not one preacher but what saw the necessity of suspending him."

for himself. The passages which were selected out of his pamphlets by the Committee were read to him one by one; and, we are happy to inform you, that he could not prove one of the many charges which he had published against Mr. Wesley and the preachers, as will fully appear when the whole is published. His behaviour was exceedingly light and trifling, and he seemed to have no concern for the trouble he gave the brethren. The Conference, therefore, without one dissenting voice, came to the following conclusion:—'Whereas Mr. Kilham has published to the world so many particulars, so highly injurious to the characters of Mr. Wesley and the body of preachers, and declared himself able and willing to substantiate his charges before the Conference; notwithstanding on his trial he was not able to substantiate a single charge:—the Conference, on due consideration of the whole body of evidence, together with the disunion, confusion, and distraction, which Mr. Kilham's pamphlets have made through the societies, do unanimously judge Mr. Kilham unworthy of continuing a member of the Methodist Connexion.

'Signed, by order of the Conference,
T. TAYLOR, *President*,
T. COKE, *Secretary*.'"

My father was appointed this Conference to the Wakefield Circuit, with his very intimate and beloved friend, the Rev. Robert Lomas. This appointment was for many reasons acceptable to him. He thus notices it in his diary:—

"Mon. Aug. 15.—Arrived with my family at Wakefield, where I am to labour, if God spare me, the ensuing year. Preached in the evening to a large congregation, from 'With one mind striving together for the faith of the Gospel.' Was peculiarly assisted of the Lord. I hope we shall have a good year, especially as my dear friend and brother Lomas is my fellow-labourer. My heart resolves to be His alone who died for me and rose again. Our situation here is very agreeable. We have every outward comfort and convenience we can desire;—a comfortable dwelling, an agreeable and affectionate people, and many of them deeply pious; a situation in which I can be much with my family, which affords good opportunities of improvement by reading and study; and also presents an extensive field of usefulness. Another thing which renders it agreeable, is its being so near our relations, that we can see them frequently. Blessed be God for these consolations in the wilderness. All our removes on earth are from one wilderness to another. May we possess the spirit of strangers and pilgrims. *Now* all outward things are pleasing. May God prepare us for the *next* providence."

The passage just quoted exhibits a prominent feature in my father's character, and in part reveals the secret of his uniform cheerfulness and equanimity. He *did* possess in a high degree the "spirit of a stranger and pilgrim." He viewed the things of time in the light of eternity. He did not expect too much from outward circumstances, neither did he calculate upon uninterrupted enjoyment here. He received with thankfulness the gifts of Divine Providence, but enjoyed them with moderation; remembering that he was still "in the wilderness," so that he was not taken by surprise, and thrown off his balance, when tribulations came, neither did he "think it strange," if even "fiery trials" happened unto him; but having calculated upon them, he was enabled to stay his mind upon the Lord, and "was kept in perfect peace." When his cup of outward comfort ran over,

it was usual with him to seek grace to "prepare him for the *next* providence."

It was well that he stood thus habitually prepared to sustain the cross; for afflictions awaited him more severe than he had yet been called to endure.

About three weeks after his removal to Wakefield, his family received an accession by the birth of a daughter—the only daughter he ever had. About nine days after her birth, my mother was taken very ill and brought very low. At the same time John and Marmaduke fell sick of the measles; and my mother's sister, who had kindly come over to wait upon her, herself became very unwell; so that my father was under the necessity of returning home night after night from the country parts of the circuit, to wait upon his afflicted family, until he was himself almost worn out with fatigue and loss of sleep. He meekly submitted to the will of God, and still "in his patience possessed his soul." On the 6th of October he gratefully observes:—

"The Lord has supported me. Now the trying season is nearly over. My dear wife is down stairs again, and can attend to the concerns of her family: the children are recovering their strength, and we hope again to be free from affliction for a season. May God prepare us for the next providence. Oh! how comfortable it is to reflect 'there is a God—there is a Providence!' Hitherto the Lord hath helped us. We have frequently experienced his supporting hand in our trials, and deliverance from them. Surely our gracious God intended our good in our late painful exercises. O may they yield, in our hearts and lives, the peaceable fruits of righteousness. Amen."

"Mon. Oct. 10.—This day our daughter was baptised by Mr. Robert Lomas, my worthy colleague. We call her Mary. Our hearts' desire and prayer to God for her is, that she may be a sincere follower of the Lord Jesus Christ. O God, accept her as thy own. Let thy grace at a very early period reign in her heart. May she be an honour and ornament to religion, a blessing to mankind, and a comfort to us her parents, for ever. Amen."

"Sat. Dec. 24.—This week it has pleased our Heavenly Father to lay his afflicting hand upon our family.

"How justly is the present world called a vale of tears. Man is born to trouble as the sparks fly upward. In the world we must have tribulation: such is the state of the world, that it is unavoidable. Well, good is the will of the Lord. Our afflictions may very properly be called 'light afflictions'—light, in comparison with what we deserve—light, when compared with the afflictions of many who are more holy than we. We are favoured with every thing we could desire in our circumstances, to alleviate our sorrows. Glory be to God for all his mercies. Under the shadow of his wings will we trust till every calamity be overpast.

"March 27, 1797.—For some time my Heavenly Father has been using the chastening rod. My dear wife has been afflicted with a nervous fever, which has confined her eleven weeks; during this time, I have frequently been ill myself, so that I have experienced more adversity since Conference than in all my life besides put together. In this season of adversity I have been led to 'consider.' Hereby I have become better acquainted with myself. The Lord has humbled me, and proved me, and shown me what is in my heart, and has done me good. Blessed be the name of the Lord. O may the residue of my days be wholly dedicated to his service. My dearest partner is now nearly well again, and the candle of the Lord shines upon our tabernacle. O may we improve this season of rest.

"This place, (Barnsley,) is now in a ferment. Mr. M'Pherson, who left our Connexion last year, and made a division in the Huddersfield Circuit, is to preach at the Independent Chapel at one o'clock, and Mr. Kilham on Wednesday evening. Nearly one half of the Barnsley society espouse their cause, are much prejudiced against the preachers in general, and seem disposed to receive and propagate any thing to their disadvantage. In many places, the people are like minded; the spirit of suspicion and jealousy seems to gain ground; and many appear as if nothing would satisfy them, but an entire overturning of our system of government. What the end of these things will be it is impossible to say; however, there is danger of religion suffering. I am at a loss what judgment to form of the aspect of the present commotions in our Connexion. God has permitted these

evils to come upon us either to purify or scourge us. A sense of my own unprofitableness as a member of the community would induce me to view them in the light of judgments and scourges; but a view of God's mercy and of the great revivals of religion in many places, leads me to hope better things. O Lord, correct us, but not in anger, lest we be consumed.

"As an individual, I see my calling. Amidst all these disputes, which occasion so much animosity, it is my duty:—1. To be very watchful and prayerful, lest my heart should be drawn from a close attention to God's presence. 2. To beware of any unchristian disposition of mind towards those whom I think to be wrong in their views and conduct. 3. To endeavour to lay myself out, in my public capacity, to do all the good possible. Thanks be to God, my soul centres in him. I feel an indescribable union with him. O may nothing interfere between my soul and my God."

Upon the principles laid down in the preceding quotation my father endeavoured to act himself; and he recommended them to others who wrote to ask his opinion on the matters in dispute, and his advice as to the course they should pursue. From some of these communications now lying before me, a few extracts will be given, as they serve to illustrate his spirit and conduct under the fiery trials through which our fathers were called to pass, during that critical period in the history of Methodism.

To one friend he writes in March, 1797:—"The more I consider the subject and view it on all sides, the more difficulties arise.—Many things appear well in theory which turn out differently in practice. Mr. K.'s 'New Constitution' has a beautiful appearance in the eyes of some persons, as it promises uninterrupted peace and prosperity, with perfect unanimity and concord. But they must have little knowledge of human nature that expect so much from it. My opinion is, that if it could be adopted, *in toto*, it would be the occasion of our dissolution as a body. Nevertheless, I think some amendments might be made, and hope every thing will be done next Conference to convince the people that we are honest men. Some years ago, I read many large accounts of the Nonconformists of the last century. Excellent men

indeed. Yet how much of their time (especially in Oliver's reign) was taken up in disputing about church-government. Every man's plan was according to the pattern given in the mount. And too many were as zealous for their particular modes, as if God's glory and the eternal salvation of all men were connected with them. Alas! it is too much the case with us. May the Lord send us peace."

To another he writes about the same time:—"That evils have existed and do exist among us, nobody can deny. It is one of the easiest things in the world to point out defects in any community, yea, even in a private family; much more in so large a community as the Methodist Connexion. But it is not so easy to lay down rules which shall infallibly remove those 'existing evils,' and prevent all others equally pernicious. My fixed opinion is, that some further improvements might be made in our economy; but that the 'New Constitution' proposed, would ruin us. Next Conference, I do think, will be the most important we have ever known. I very much fear, a division will take place about the 'Plan of Pacification.' I think it necessary for us to think about these things, as times are."

To Mr. Robert Oastler, of Leeds, he writes:—"It would exceed the compass of a letter to enter fully into an investigation of the different forms of government, which different persons wish to establish. Charity hopes they all mean well. But this I am sure of, we may expect too much from theories. Too much *is* expected. A change in government cannot produce a change in human nature. Surely no man 'who has studied from the life, and in the original perused mankind,' will upon cool reflection affirm, if a certain form of government be adopted and established, 'contention will cease, and all will be peace, and harmony, and prosperity.' Words to this effect are found in several late publications. Such assertions appear to me to suppose these three things:—1. That men will be all of one judgment: or 2. That they will be so wise and candid as to differ in judgment without any undue heat or emotion. 3. That all the people everywhere, will implicitly submit to the decisions of the new legislative body. Happy indeed would it be for the church and for the world, if such a revolu-

tion should take place as would make men think alike, and think jnstly too, or blend their souls into one by divine love. May God hasten it!

"I profess to you, my dear friend, I expect little from any form of church government. The peace and prosperity of a religious community depend principally upon the piety of its members. Discord and contention are the effects of a decay of that piety; and happen alike in all communities from the same cause. I have been led to these views by reflecting upon what I have observed in my intercourse with the religious world, and what I have read in histories of ancient as well as modern churches. The Episcopalians, Presbyterians, and Independents in the two last centuries, were as zealous for their respective forms of government, as if each had the broad seal of heaven. While they were exerting all their power and displaying their learning on these subjects, the vitals of religion,—love to God and man,—received a dreadful stab. Matters of fact convince me that nothing but piety can preserve peace. Episcopalians, I find, have quarrelled. But some may suppose, the hierarchy of an episcopal church is contrary to primitive Christianity. Perhaps it is. But the Church of Scotland is upon a different plan: they have their Kirk-Sessions, Presbyteries, Provincial Synods, and General Assemblies; in all of which there are *Lay* Elders and Delegates. Surely every thing must be done by mutual consent; all must be peace, and love, and harmony. Read the history of that church, and the account of all the opposition chapels commonly called Kirks of Relief;—the high disputes in their presbyteries and synods, and the clamours of the Assembly; and then judge what you may expect from a similar constitution. Human nature is human nature in England as well as in Scotland. The Independent mode of government may be thought by some the most simple and easy; being confined to one society or congregation, they can do every thing by mutual counsel and consent. And yet when religion is low among them, they have disputes, warm contentions, and divisions.

"I do not mean to insinuate by these observations, that rules are indifferent or unnecessary; or that every *mode* of government is equally exceptionable: but that

all human establishments are imperfect, and liable to abuse;—that LOVE alone is the perfect bond of union;—and that there is danger of our being more zealous about certain outward things than about FAITH and LOVE.

"Whatever may happen, every Christian should endeavour to keep his own heart in a pious frame. Men's hearts were never more in danger than now. Such is human nature, that it is difficult for us to differ in our opinions, and love as brethren. Most likely a division of our Body will take place ere long. Then will follow, very probably, inflammatory publications, mutual animosities, and rancour. If we cannot agree upon the same outward rules, O that we might agree to love each other, and to let contentions cease. The Canaanite is in the land. Deists laugh at us and at Christianity, and the cause of infidelity is strengthened by our contentions. I do not mean to reflect on either party. My heart bleeds for the suffering cause of religion. I lament the excessive zeal of some on both sides. And now my chief care shall be to keep my own heart free from the impure influence of party spirit; and O may God make me a lover of peace, and a lover of good men."

In another letter he says:—"What Mr. Wesley said of the Seceders in Scotland applies with too much truth to K. and Co. 'They began with condemning others, we with condemning ourselves.' I wish from my heart that none among us may render railing for railing. We had better refrain from these men. We shall soon see whether the Ark of the Lord go with them; whether they enjoy more peace, love, and prosperity than we. If the Lord be the glory in the midst of us, he will certainly be as a wall of fire around us. And if God be for us, who can be against us?"

Such were the catholic and pacific principles by which Mr. Entwisle was governed at this critical period, and such the spirit which he cultivated. Stirring times like those referred to in the preceding extracts, bring out to view men's real characters. The ordeal, though severe, did not exhibit the subject of this Memoir to any disadvantage.

While his mind was thus exercised about the disputes which threatened the peace and prosperity of the Connexion at large, and by which some of the societies in

his own circuit were so endangered as to require his utmost vigilance and attention, his domestic afflictions continued and increased. The nervous fever had left my mother in a state of great debility, which compelled her to visit her native place in quest of health. Thence she was speedily and unexpectedly called home by the illness of her son Marmaduke, who had so severe an attack of the small-pox, that he lost the sight of both his eyes. After suffering beyond what one could expect such a child could endure, he died, aged a little more than two years and a half; and was interred on the 22nd of April, in the Vicar's burying ground at Wakefield. It was a day of sorrow: it was the first death which had occurred in the family; and it took place, we have seen, at a time when the care of the churches pressed heavily upon my father, and at an age when the dear child was becoming exceedingly engaging. The stroke was felt keenly; but it was received, as from the hand of a tender parent, in the spirit of sweet submission. His language was:—"Thy will be done! Help us to improve this stroke; and, O God, if it please thee, favour us with a respite from adversity. But above all, let thy gracious presence be with us, and may we enjoy rest in thee!"

During this time of connexional agitation and domestic affliction, my father laboured with "a calmly fervent zeal," to bring sinners to God, to maintain the peace of the societies under his care, and to call off their attention from matters of "doubtful disputation," to what he regarded as the very essence of religion—"faith working by love."

He had entered upon the new field of usefulness opened to him by the providence of God in the Wakefield Circuit, with a determination to "put forth all his strength in the blessed work to which he was called." This determination he was enabled to carry fully into effect. His intercourse with his beloved friend and colleague, Mr. Lomas, a man of a kindred spirit, was a source of mutual pleasure and advantage. Their hearts were knit together. They regularly met in band once a week, and spent an hour in taking sweet counsel together, how to make their calling and election sure. These were gracious and profitable seasons, of which he retained a grateful recollection to his latest hour. They laboured

together in delightful harmony, and were favoured with an encouraging measure of success.

Mr. Entwisle attended the Conference this year, which was held in Leeds. Dr. Coke, who had just returned from America, was elected *President*, and Mr. Bradburn, *Secretary*. The Form of Discipline, commonly called "The Large Minutes," having been transcribed and methodised by Mr. Pawson, was revised, and a Declaration of approval of this code of Laws, with an engagement to comply with it, was signed by all the preachers present, except one. Four other preachers afterwards withdrew with him, and united with Mr. Kilham and his party, and formed themselves into a New Connexion. It was a matter of deep regret to Mr. E. that one of these was Mr. W. Thom, in company with whom he had rode to the London Conference a year before, and whose conversation he then found so edifying. Of his piety and good sense he entertained a high opinion. Mr. Thom was elected *President*, and Mr. Kilham *Secretary*, of the New Connexion. Two of the five preachers who withdrew, saw it their duty before the close of the Conference, to return to the Old Connexion, and again received appointments to circuits. Considerable concessions were made by this Conference to the party who advocated extensive changes; notwithstanding which, about five thousand members in various places united themselves with the New Connexion, and it was some time before the agitation subsided. Mr. Entwisle and Mr. Lomas were reappointed to the Wakefield Circuit, some parts of which were disturbed by the division. Occasionally party spirit ran so high in some of the places that their fears for the work of God were painfully excited; but by the blessing of God, general peace was maintained, few comparatively left the Connexion, and many were added to the Lord.

A few extracts from Mr. Entwisle's diary and correspondence will supply the history of the ensuing year.

"Sat. evening, Aug. 19, 1797.—I am once more settled in my work, and feel an ardent desire to begin anew a life of piety and entire devotion to God. O may I obtain mercy of the Lord to be found faithful.

"Fri. 25.—For several days my mind has been greatly oppressed on account of the dividing spirit which prevails

so much among the professors of Christianity. I understand much pains has been taken to make a rent in the Wakefield society, and I have had many fears that they will succeed. However, this morning my mind is calmly stayed on God, and I have found great comfort in this reflection: 'I am in the way of Providence, and will endeavour to give my whole heart to God, and exert myself in labouring in the vineyard of the Lord, and so leave all in his hands.' O Lord, be thou my strong helper.

"Tues. 29.—My gracious Lord is still carrying on his blessed work in my heart. Oh! what union with my God have I experienced this day! I feel myself detached from outward things, and my soul lost in God. Thanks be to his holy name. Remarkably assisted and blessed in preaching at Cudworth this evening from Ps. cxlv. 19.

"Mon. Oct. 30.—My mind has been oppressed on account of the injury done to the cause of religion in this place, (Barnsley,) by contentions about church-government. I perceive these disputes naturally destroy LOVE, which is the life of religion. I thank God for delivering me from the spirit of party. O may all my life be *love*!

"Roystone, Nov. 26.—Reflecting last night on the agitated state of the Methodist Connexion, I was led into a chain of thought on the subject which greatly affected my mind, and induced me to mourn over existing differences. My thoughts fixed chiefly on two things,—the state and circumstances of the Methodists, and their opportunities of getting and doing good, *fifty years ago*, —and at the *present time*.

"In the infancy of Methodism, its professors were few in number; but they were, in general, deeply pious, and were as 'the salt of the earth.' The members were scattered abroad, and the preachers few, so that they could seldom visit the country societies. Hence, of necessity, the people enjoyed few opportunities of hearing the preaching of the word, and not unfrequently had to travel several miles to hear a Gospel sermon. Public opinion was against them. They were generally accounted weak-headed enthusiasts and fanatics; they were represented as enemies to the state, and were even scandalized with the charge of obscenity and lewdness, which their enemies affirmed they practised in their private nocturnal meetings. In short, they were accounted, and

by many treated as the refuse and offscouring of the people. Many were exceedingly mad against them, and breathed out threatenings and slaughter. Yea, many of the clergy, and a few magistrates, hurried on by the spirit of persecution, stirred up, (as violent storms agitate the sea,) fellows of the baser sort, to disturb them in their worship, and by various methods of persecution, to prevent their influence and usefulness.

"Under all these disadvantages, we, with heartfelt pleasure, mark their progress. It was the work of God, and therefore could not be overthrown, could not be hindered by men or devils. Most who bore the name of Methodist were persons who had experienced a thorough change of heart, and breathed the pure spirit of Christianity. The line between them and the world was drawn on the one hand by themselves; for they were not conformed to the world, but were transformed by the renewing of their minds; and, on the other, by the violent opposition of their enemies. They appeared, therefore, as the true successors of the primitive followers of Jesus. They were united to God by one spirit, and to each other by the bonds of Christian charity. And, though there were among them partial contentions, (which are perhaps unavoidable in the present state of human nature,) yet, in the general, the members of the respective societies were blended into one by divine love, and the whole Body was animated by one soul. The preachers had a burning zeal for the glory of God and the salvation of souls; nor did they count their lives dear unto themselves, so they might finish their course with joy, and the ministry they had received of the Lord Jesus, to testify the gospel of the grace of God.

"Living in this spirit, though pressed sometimes beyond measure, they flourished like the palm-tree. Those who had been planted in the courts of the Lord grew in grace, and their good fruit abounded to the glory of God. The preachers, aided by the prayers of the people, rushed into every open door; the hand of the Lord was with them; and many believed and turned unto God almost daily. Thus, in opposition to the wisdom of the wise, the understandings of the prudent, the threatenings of the great, and the fury of outrageous mobs, Methodism extended its influence more and more. The foundation

was laid at Oxford by two young men, (under God;) the superstructure was raised by the mighty power of God, employing various instruments, till, at length it presented to the view a magnificent structure, the admiration of the world. A few persons are still alive, who saw the foundation when newly laid; and with various emotions of hope and fear, joy and sorrow, have observed the progress of the spiritual building. And now their fears are alarmed at the probable consequences of the violent disputes which exist about the ornaments and management of it. Let every member of our community pray that God may be the glory in the midst of us, and a wall of fire around us.

"The present state of Methodism is very different from what it was fifty years ago. The Methodists are become a numerous and respectable body. In the three kingdoms upwards of ninety thousand persons have united in Christian fellowship; and, perhaps, more than four times that number constantly attend preaching, and approve of the doctrines they hear. Many of these are persons of fortune, respectable tradesmen, and men of good repute among their neighbours. Persecution has in a great measure ceased, and the Methodists, as a Body, have great influence on the nation at large. God hath spoken the word, and great is the multitude of them that preach it. In consequence of this, the word of God is preached in almost every corner of the land, and the means of grace abound. The Methodists, at present, enjoy great advantages for their own improvement in knowledge and holiness, and opportunities of extensive usefulness to mankind. God has set before them an open door, which earth and hell may strive to shut, but strive in vain, unless they themselves shut it. How much depends upon the conduct of so large a body of Christians! How loudly are they called upon to diligence and activity in the service of God! How great the danger of their losing their ancient glory! Each of these reflections furnishes matter for serious meditation, and fervent prayer.

"Should all the members of this community, collectively, enter fully into the spirit of Christianity, and adorn the doctrines of Christ their Saviour in all things, its members be burning and shining lights, and all who

sustain public or private offices, keep in their proper places, and do their proper work, the gates of hell shall never prevail against them. They will be invincible. They will stand firm as the mount of God; the Lord will be glorified among men; thousands will be added to the church of Christ; the progress of infidelity, of consequence, will be checked, and the Methodists shall be a people honoured with the divine presence and blessing, till the earth be filled with the knowledge of the glory of God. But,—if their love grow cold, their piety decay, their zeal languish, and their active exertions for the good of mankind give place to lukewarmness and indolence, the glory will depart; God will be dishonoured; Deism, we may expect, will rapidly increase; and unless God raise up others who shall be jealous for his honour, religion in this country will again be found in a very low state. May God prevent it.

"Their opportunities of improvement in knowledge and holiness, together with the extensive field of usefulness which presents itself, loudly call upon them to redouble their diligence. 'What thine hand findeth to do, do it with thy might.' The alarming progress of infidelity should operate as a powerful stimulus to constant exertions to promote the interests of truth, religion, and God. And the delightful probability of perpetuating, through the divine blessing, the present revival of religion to succeeding generations, should fire our souls with holy ambition and glowing zeal. Millions of human beings yet unborn may eventually be brought to eternal glory, and through an eternity of happiness give glory to God for raising up and preserving the Methodists. Transporting thought!

"How great the danger of their losing their ancient glory. Outward peace, though in itself an unspeakable blessing, may be the accidental cause of an undue attachment to the world, and an unprofitable and unlawful friendship with worldly men. The whole body of Methodists are in danger from this quarter, and their temptations are continually increasing. The preachers also, from their situations and circumstances, may unawares lose the spirit of primitive Christian ministers. They are generally well provided for, much respected by the people, frequently invited to the tables of the most

opulent of their flocks, by whom they are treated as gentlemen; their labour is moderate, and their circuits contracted. Methodist preachers, especially in respectable circuits, fill up more honourable stations, and are placed in more comfortable circumstances, than vast numbers of the inferior clergy. Without much watchfulness and prayer, self-denial and deadness to the world, and a resolute and strict observance of their excellent rules, the above advantages, which might be improved to good purpose, will become occasions of great evil, and in a few years we may see the Methodist preachers soft, effeminate, and inactive in the vineyard of the Lord.

"But that which is most alarming, is, the present agitated state of the community about church-government, &c. This occasions a great loss of time, and foments unchristian tempers; and, unless it subside, may be followed with the most dreadful consequences. May God bring good out of this evil. May the lukewarm be roused from their indifferency, and the warm and zealous glow with increasing ardour of soul in the service of their Master. May the preachers by their deep and genuine piety, burning zeal, indefatigable laboriousness, and extensive usefulness, secure the affection and esteem of all their people, and may all the different members supply their part, and edify one another in love. And O may I, thine unworthy creature, live in an habitual spirit of devotion to thee, labour faithfully and successfully in the work of the ministry, and hear thee say at last, 'Well done.' O may I obtain mercy of thee in that day. Amen, and Amen."

More than half a century has passed away since the preceding paragraphs were written; but their force remains undiminished. Indeed, all the considerations by which Mr. E. endeavoured to excite himself and others to diligence, zeal, and fidelity in the service of Christ, have rather acquired increasing weight by the lapse of years, and ought to operate with a more uniform and constraining power.

Although Mr. Entwisle was remarkable for his *kindness* and his tender regard to the feelings of all with whom he had to do, making it his habitual study to "please" all men "for good to edification," and guarding carefully against every thing which might give needless

pain or offence; yet, when faithfulness to the cause of God and to the souls of men required it, he could do violence to his own feelings, and exercise discipline with firmness, or administer reproof with plainness and fidelity, but still tempered with the spirit of meekness and love. An illustration is supplied by a letter of reproof addressed to an influential gentleman, a member of society about this time. The following is a copy: —

"Shafton, Dec. 1, 1797.

"My Dear Sir,

"You will be surprised at receiving an epistle from me so shortly after I have been at your house; but a sense of duty and a serious regard for your spiritual welfare constrain me to take this method of addressing you, as I had not an opportunity of conversing with you *alone* when at ———.

"I hope that what I am about to say will be received by you as the effect of Christian love, and the serious admonition of a servant of Jesus Christ, who desires to warn every man and teach every man, that he may present every man perfect in Christ Jesus. It always gives me pain, to pain the minds of others; and I would not designedly give unnecessary pain to *any* man, much less to any who fear God.

"Will you be angry if I act the part of a sincere friend, not by flattering you, but by faithfully pointing out a few things which must be very injurious to yourself, grieve the minds of your Christian brethren, lay stumbling blocks in the way of sinners, and, which is worst of all, dishonour God. No man or woman has influenced me in this. I am persuaded the Holy Spirit moved upon my mind to do it for your good. May the Lord help you to consider and improve the friendly hints of one who has your good much at heart.

"I would observe, 1. there is in your natural temper a certain levity to which you give too much way, and thereby you are led to talk at random, contrary to that apostolical injunction, 'Let your speech be always with grace, seasoned with salt,' 'that it may minister grace to the hearers.' O remember our Lord's words:—'Every idle word that men shall speak, they shall give account thereof in the day of judgment.'

"Secondly, it has appeared to me, for some time, that you live, in a good degree, under the power of self-will. Your own will must be done, your own humour must be gratified at all events. Consider how contrary this is to the spirit of Jesus, to the general tenor of the Gospel precepts, and to that which our Lord requires of every disciple, viz. a *denial of self*. Lift up your heart to God, lest you be offended. The Lord help you to hear me patiently.

"But I must observe thirdly, there is in your behaviour a great degree of imperiousness, which is contrary to the meekness and gentleness of Christ. O remember, 'One is your Master, who is in heaven.' The above things, which many take notice of, are certainly, to say the least of them, *great blemishes in a religious character*. Very many stumble at them, though perhaps few have the courage faithfully to reprove and admonish you. O my dear Sir, let me entreat you to reflect upon these things. Examine yourself on the heads mentioned above; pray that God may search and try you; and resolve, through divine aid, to lay aside every weight and the sin which doth so easily beset you. For the sake of those who are near and dear to you, out of regard for the cause of truth and religion, for the honour of God, and for the sake of your own soul, the salvation of which is endangered by these evils, resolve to live in the spirit of Christianity.

"Providence has placed you in a situation in which you may bring much glory to our adorable Lord, and be useful to mankind. O 'let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.'

"I do not speak to discourage, much less to grieve or offend you. Blessed be God, through his grace you may overcome every constitutional besetment, and lay aside every bad habit. You may have constant peace of mind in the enjoyment of God, be a blessing and comfort to your family, useful in the church and in the world, and finally obtain a high degree of glory.

"But, in my opinion, it is absolutely necessary, first, that you see the evil of these things; secondly, that you be at perpetual war with corrupt nature; kill it by *one continual stroke*. Thirdly, plead with God in fervent,

persevering, believing prayer, that he would subdue your enemies under your feet. Fourthly, live habitually in a serious, spiritual, devout frame of heart. The Lord says, 'My grace is sufficient for thee.' My heart was much drawn out in prayer for you before I wrote, nor will I fail to remember you in my daily prayer that He would give success to this labour of love. My best wishes attend you and Mrs. ———. I am,

"Your servant for Jesu's sake.

"J. ENTWISLE."

On the last day of this eventful year, my father writes:—

"Sun. Dec. 31.—Through infinite mercy I am brought to the conclusion of another year—a year of many and great mercies. The Lord has been my support and comfort in seasons of trouble and adversity. He has blessed me in my own soul, and he has assisted me in my private studies and public ministrations. Nevertheless, on a review of my inward and outward conduct, I see great need of deep humiliation before God. I have made poor returns for all his kindness. Blessed be his name for a Mediator!—for the blood of sprinkling, which speaketh better things than the blood of Abel. O may the residue of my days be wholly employed for my God. May every fragment of precious time be gathered up, that nothing be lost. And if it please thee, may I 'cease at once to work and live.'"

The new year was commenced by a solemn dedication of himself to God, and a renewal of his covenant engagements, of which the following brief memorandum is found.

"Jan. 1, 1798.—Our Quarterly Meeting at Wakefield. Peaceable and agreeable. In the evening Mr. Lomas preached from Lam. iii. 40. Afterwards we renewed our covenant with God. It was a solemn season. I could say, God is mine, and I am his.

"Sun. 14.—Preached at Horbury, morning, noon, and night. O that I could do more for God, even my own God. Mon. 15. Carlton.—Phil. ii. 12. Much assisted: felt the importance of the subject. Tu. 16. Cudworth.—Luke x. 42. A time of refreshing from the presence of the Lord. Wed. 17. Roystone—Mark

viii. 36. A dull congregation: faithfully warned them. Thurs. 18. Staincross.—Matt. xviii. 20. He was present with us: He is faithful. Frid. 19.—Met the Select Band at Wakefield. We had a gracious season; God was with us of a truth.

"Sat. 20.—A week of much retirement. Have read with great profit Baxter's Reformed Pastor. O what manner of persons ought ministers to be. How holy—how spiritual—how heavenly in their temper—how diligent in prayer, reading the scriptures, and meditation. How zealous for God. How fervent in spirit, while engaged in public or private ministrations. What examples to the flock in every thing excellent. Lord, thou knowest all things; thou knowest that I wish to be a faithful steward. Lord help me, for Christ's sake.

On the 30th of this month he says in a letter to his friend Mr. Edmondson:—"My views of A. K. are similar to your own. Charity itself can hardly 'hope all things.' * * * Surely his employment cannot promote the cause of Christianity—*love to God and man.* These I view as the *vitals*, yea the soul of religion. Forms of worship and church-government, orthodoxy, external conformity to Gospel precepts, unbounded liberality to the poor, and such a zeal for the cause a man has espoused, that he can burn for it—what do they all avail, if love be absent? O that Paul's words were written on all our hearts, 'Without love I am nothing.' Now it appears to me, that Mr. K.'s conduct is not calculated to promote love. 1. Wherever disputes about church-government are introduced, the mind is diverted from the vigorous pursuit of the power of religion, and unprofitably employed about merely outward things. I am certain, at least, that this is the case with very many. 2. Bad tempers are fomented: the union of Christian friends is dissolved: those who provoked each other before to love and good works, begin to provoke each other to wrath. Suspicion and ungodly jealousy over the preachers possess the mind; and looking at them through the defective medium of prejudice, they are soon fully convinced that preachers are proud, indolent, &c. The best way is, so to live, that all our conduct and tempers may *unsay* whatever they say against us. If we do this, Jehovah will be the glory in the midst of us, and a wall of fire *around* us.

"It gives me great pleasure to hear of the exertions of our brethren the Dissenters in various parts of the kingdom. They are laying aside their little party distinctions, and are concentrating their forces against the common enemy. They rush into every opening door, to diffuse the savour of the knowledge of Jesus; and it appears that God does remarkably succeed their labours. It is pleasing to see such a spirit among them. At the same time, it is affecting to see our people in many places, reversing the scene. O Lord, arise, help us, and deliver us.

"Still, we may hope, all things shall work together for good. After this fermentation, we may settle into a better state. For myself, I can say, the unsettled state of our affairs has had a good effect on my mind. I have seen and felt the necessity of living in the spirit of Christianity. The Lord has favoured me with great enlargement of heart in his service. I have enjoyed comfortable communion with him, and have been blest with increasing light and warmth in my public work, and I trust my labours have not been altogether in vain."

"Thurs. Feb. 15, Staincross.—My gracious Lord was pleased this morning to expand my mind in meditation. O how easy to study when he assists. When I got to this place I was informed that Mr. Kilham had been preaching the day before. It seems he will take about twenty of our members. Were he and his helpers instruments of making the people more holy, I would rejoice and bless God for them. But I fear the divisions they make in societies of Christians have a different tendency. 'Mark them who cause divisions.' O may I never be a partizan. May I never spend my zeal in support of any thing but religion—faith working by love.

"Wed. March 14.—The Lord has been kind and gracious to me this day. My dear wife was safely delivered this morning of a fine boy. For some time she has been in so weak and relaxed a state, that I often feared she would not survive. However a few days ago I found an unshaken confidence that God would be with her. O how well it is to cast our burdens on the Lord. Glory be to God for all his kindness. O may my whole soul be devoted to him alone for ever.

"April 14.—A blessed week. My gracious God has

favoured me with much comfortable communion with himself. Glory be to his holy name. This afternoon Mr. Lomas baptized my fourth child. We call him Joseph. O may he be devoted to the service of God from his childhood. Lord, give him saving grace, make him a Christian; and then do what thou pleasest with him."

On Monday the 23rd of this month, an event occurred which deeply affected Mr. Entwisle's mind,—the death of his father-in-law, Mr. Marmaduke Pawson.* Mr. E. had visited Thorner on the 13th, and preached in the evening. His subject was "Good hope through grace." The Lord was powerfully present. In his discourse, he was led earnestly to press upon the people the necessity of living in the constant exercise of a "good hope through grace," as if they were going to glory, not in ten, twenty, or thirty years, but *next week*. Little did he think, that at that very moment his dear father-in-law was beginning to feel those shiverings and pains, which were the first indications of a fatal disease which was commissioned to terminate his useful life in ten days. In consequence of a little over-exertion occasioned by a necessary attention to business during the absence of his son, he had taken a severe cold that day: this induced a putrid fever which baffled human skill, and in spite of every means to which his family had recourse, proceeded to a fatal termination. My father and mother had the melancholy satisfaction to be present at the closing scene. The fever being attended with a high degree of delirium, he was not able to converse much during the last few days; but what he did say was highly satisfactory. He died as he had lived, full of faith and divine love, in joyful expectation of reigning in glory with that Jesus, whose name, whose word, whose disciples, and whose work had long been the delight of his soul. For more than thirty years, he had been a highly acceptable and laborious local preacher, and was esteemed and loved wherever he was known. His labours were extended for many miles around his native place. By many who knew them both, his pulpit talents were considered superior to those of his brother, the Rev. John Pawson.

* An account of his conversion, religious experience, and death, may be found in the Arminian Magazine for 1793 and 1798.

Yet so mean was his opinion of himself, that my father never could, on any of his visits, prevail upon him to preach in his presence, so that he never once had the opportunity of hearing him. Mr. E. remarks on this mournful occasion :—

"My dear father Pawson is no more. The world, the church, and a disconsolate family have sustained a heavy loss. It is impossible for me to express the sense which I have of that sore breach which has been made in our family by his death. During the six years I have had the happiness to be a member of his family, he has been to me a bosom friend and an affectionate father. The poet says, 'A world in purchase of a friend is gain.' According to this rule I estimate my loss. The Lord is taking home many of his dear people from the evil to come. O God, prepare us who survive for every event of thy providence."

Mr. E. makes the following record of the last Quarterly Meeting he held in the Wakefield Circuit:—

"Mon. July 2.—Our Quarterly Meeting at Wakefield. All peace and brotherly love. Blessed be God, we have not had one jarring string among us all the two years. At night Brother Lomas preached a most excellent sermon from Isa. lx. 13, 'I will make the place of my feet glorious;' and afterwards God was powerfully present in our watch-night. Praise the Lord.

"Tues. July 31.—I am now paying my last visit, as I expect, to every place in the circuit. My mind is solemnly affected, and my soul much humbled before God. Oh! how little good has been done these two years. How feeble have been my efforts. How much have I been wanting in zeal and diligence. O my God, wert thou to enter into judgment with me, what would become of me? Glory be to thy name, thou still bearest with me, and notwithstanding my unprofitableness, thou fillest me with comfort.

"In the evening I preached at Cudworth from 2 Thess. iii. 5. The Lord was pleased to give me to enter deeply into the spirit of the subject. I felt such an union with God as I have seldom experienced. Nor did I ever so well understand St. John's words as now, 'God is love, and he that dwelleth in love, dwelleth in

God, and God in him,' After preaching, my whole heart was given to God. Laid me down in great peace.

"Wed. Aug. 1.—O God, thou art my God; early will I seek thee. While asleep, my dreams were spiritual and divine. And when I awoke this morning, all within me cried, Glory be to God. Much exercised today in cultivating that true recollection of spirit which Mr. Fletcher defines 'A living within ourselves, a being abstracted from the creature, and turning to God.' This I perceive is necessary for one who would enjoy constant communion with God; and my soul longs for this. Lord, help me!

"Sat. 4.—While our brethren have been employed at the Conference, I have been engaged in my work, and have been favoured with unusual nearness to God. Blessed be his holy name for ever. Have not yet heard where my station is likely to be; nor am I careful as to that matter. I have committed it into the Lord's hands repeatedly, and I trust he will fix me where I may be most holy and most useful. 'Never will I remove out of thy hands my cause.'

"Sun. 5.—In my way to Crigglestone this morning my mind was a little dissipated by thinking on my appointment for the ensuing year, which I hear is York. *Unseasonable* thoughts, however good at other times, are unprofitable. They oppose that recollection of mind, which my soul longs for, and which is so necessary to a life of communion with God.

"Mon. 6.—My appointment for York appears to require more wisdom, prudence, zeal, and piety than I at present possess. They are a well-informed people; many of them deeply experienced in the things of God. That I may maintain the honour of the ministerial character, and give to every man his portion, it is necessary that I should have a deeper baptism of the Holy Spirit. O Lord, give me power from on high; and may I give myself continually unto prayer and the ministry of the word. May all my life, like that of the Saviour, be prayer and love."

The preceding quotations shew how humble were the views entertained by my dear father respecting himself. He thought but meanly of his own attainments and qualifications for the ministerial office; and had he been left to

his own choice, he would always have preferred a sphere of usefulness in comparative obscurity to the occupation of conspicuous stations or posts of honour; and when these were assigned to him by Divine Providence, he entered upon them with much self-diffidence and prayerful dependence upon divine grace.

Though "never unemployed," but always intent upon his work, and bent upon getting and doing good, he never thought he had done enough; and his private journal, in which he laid his heart open before the Lord, bears evidence to his deep self-abasement under an apprehension of his own unprofitableness.

Dissatisfied as he was with himself in the review of the two years spent in the Wakefield Circuit, he was highly esteemed by those among whom he laboured, as a devoted, exemplary, and faithful servant of the Lord Jesus Christ. The few aged members of society who still survive, never mention the names of Entwisle and Lomas, but with the warmest affection and in terms of the highest respect; though fifty years have elapsed since they quitted this field of labour.

Troublous as were the times,—rife with fierce political agitation, and bitter religious dissension, peace was maintained throughout the circuit, with but two or three exceptions; and though a few scores of members seceded and united themselves with Mr. Kilham's party, chiefly at Barnsley and Staincross, yet at the close of the two years, the vacancies occasioned by their departure were found to be more than filled, and an encouraging increase of number was reported to the Conference.

On Monday, Aug. 13th, Mr. Entwisle preached his farewell sermon at Wakefield from 2 Thess. iii. 16; and after taking leave of his beloved colleague and many affectionate friends, he proceeded to Thorner, on Thursday, the 16th, where he remained until Mr. Blagborne, his predecessor at York, found it convenient to remove.

CHAPTER VIII.

FROM HIS REMOVAL TO YORK, TO THE CONFERENCE OF 1802.

On Monday, Aug. 27th, my father removed with his family to York, where he met with a kind reception. The Rev. Messrs. Robert Roberts and John Stamp were his colleagues. The latter was of the same standing in the Connexion with himself; the former commenced his ministry in 1759, eight years before my father was born.

The superintendency of the circuit being committed to him, he entered upon his work with a deep and sometimes almost discouraging sense of his insufficiency. A rather serious indisposition under which he laboured for the first two or three weeks he spent in the circuit, accompanied with great prostration of strength and depression of the spirits, tended to increase this feeling. He soon, however, recovered; and when he had been a short time in the circuit, finding himself among a lively and affectionate people, he made the following grateful record:—

"I had long made it matter of prayer that I might be stationed where I should have the greatest advantages for getting and doing good. The Lord has answered my prayer. My present situation affords me an opportunity of enjoying the company and conversation of some of the excellent of the earth. I have already received much instruction; and seeing the necessity of acquiring a deeper knowledge of God in order to give every man his portion in due season, I have been led to pray and labour for an increase of grace. The Lord has condescended to hear my prayers, and has favoured me with renewed baptisms of the Holy Spirit. Blessed be his holy name. O may I obtain mercy of the Lord to be found faithful. Amen."

The York Circuit at that time was of considerable

extent, a large portion of what is now the Tadcaster Circuit, being included within its limits. The preachers frequently had to preach three times on Sunday and every night in the week, besides much travelling.*

My father still continued to keep a pretty copious diary of religious experience and personal history, with frequent notices of public occurrences, especially such as were connected either immediately or remotely with the interests of real religion. A selection from the entries made in his diary with some extracts from his correspondence will enable me still to present him before his numerous friends as his own biographer.

"Riccall, Tues. Sept. 25.—This morning I enjoyed nearness to my God. But in the afternoon, and especially for two hours before preaching, I was exceedingly harassed and distressed by temptation to anxiety about temporal things. The occasion of it was the present state of my worldly circumstances. My whole income,

* The appointments for a few weeks may possibly interest those who are acquainted with the present state of Methodism in that neighbourhood.

Sun. Sep. 16,	York, mor. & even.	Sun. Oct. 7,	York, mor. & eve.
Mon.	York	Mon.	Quar. Meet. Love-feast, & Watch-nt.
Tues.	Acomb	Tues.	Huntington
Wed.	Bishopthorpe	Wed.	Fulford
Thurs.	Stockton	Thurs.	Huby
Frid.	Wheldrake	Frid.	Skipton
Sat.	Wistow	Sat.	Alne
Sun. Sep. 23,	Wistow, morn. Cawood, aft. & ev.	Sun. Oct. 14,	Alne, morn. Tollerton, af. &ev.
Mon.	Kelfield	Mon.	Nun-Monkton
Tues.	Riccal	Tues.	Cockhill
Wed.	Stillingfleet	Wed.	Poppleton
Thurs.	Copmanthorpe	Thurs.	Marston
Frid.	Ryther	Frid.	Healough
Sat.	Fenton	Sat.	Uskill
Sun. Sep. 30,	Fenton, morn. Tadcaster, af. & ev.	Sun. Oct. 21,	Uskill, morn. Tadcaster, af.&ev.
Mon. Oct. 1,	Little Askham	Mon.	Rufforth
Tues.	Holtby	Tues.	Haxby
Wed.	Dunnington	Wed.	Strensall
Thurs.	York	Thurs.	York
Frid.	Select Band	Frid.	Select Band
Sat.	Prayer Meeting	Sat.	Prayer Meeting

at present, appears to be less than will supply my growing family with food and pay the servant's wages; so that there is nothing for clothing, &c. The cause of this is, 1. The scanty allowance in this circuit. 2. By the death of my father-in-law, we, at present lose certain supplies. I felt for an hour what I never did before, extreme anxiety. I prayed, but could get no relief; and, with this burden on my mind, I preached, which I found very painful. When I lay down, I was enabled to cast all my care upon the Lord.

"Wed. 26.—Enjoyed inexpressible satisfaction in my God. In my way from Riccal to Stillingfleet, was enabled to converse with him with unusual familiarity. I could converse with him as a man with his friend. Was led to think that the Lord permitted me to be so exercised last night, that I might know how to sympathize with and comfort others in similar temptations. Certainly if I seek first the kingdom of God and his righteousness, all other things shall be added unto me and mine.

"Sat. Oct. 13, Manchester.—Once more I am permitted to visit my friends here. My soul is deeply affected. My poor father and three of my brothers are yet far from God; and my dear mother breaks fast. Yet I hope her soul is in a good state. Most of my old religious acquaintance are gone back into the world. O that my head were waters, and mine eyes fountains of tears. Glory be to God, that I am kept in the good way. O Lord, I give my all to thee once again. I am thine. Save me.

"Biggin, Nov. 5.—A few weeks ago, Mr. R. Spence, of York, expressed a desire that I would meet with him in band. I gladly complied with his request. The first time we met, he gave me a circumstantial account of the manner in which he was brought to experience the full salvation of the Gospel. This he expressed in the following manner:—'I was led to make a surrender of my all to God, and to take him as my all in all. At that time, I began a new way of life, and have been enabled to hold fast my confidence for twelve years.' Divine light broke in upon my mind, and I was led to see the way of faith more perfectly than ever I had done before. I found the power to make a similar surrender, and confidence to make a similar claim. For several days I

thought, (but had no particular or direct evidence,) that my love was perfected. However, a few days after, in secret prayer, I had a firm persuasion that my soul was brought into that state. After some time, it pleased God to try me exceedingly. Some outward things were painful, and I have many inward conflicts. I had a fear lest there was something wrong in my heart. This, however, led me, or rather drove me, to the blood of sprinkling. I saw it would answer no good end to reason. I therefore cast myself into the hands of the Lord. Of late, my gracious Lord has shined upon my mind. I think he has destroyed unbelief, pride, and every unholy temper. However, whatever name is given to it, of this I am sure, I feel an indescribable union with God, and enjoy close and comfortable communion with him. I feel HE IS MINE, and I AM HIS.

"Tues. 6.—In my way from Cawood to Riccal, I met with some difficulties. After crossing the ferry, I found the waters were out in some parts of the road; and being unacquainted with the best method of getting through, I got into a deep place, and had to cross a deep brook. I saw there was no other way; I considered myself engaged in the Lord's work; therefore I went through without fear, and my horse swam with ease. Blessed be God, he preserved me.

"Frid. 30. Healough.—Here I sit alone with God. All is still and quiet about me. The wind whistles without, and my soul is led to solemn thoughts of time, death, and eternity. 'All on earth is shadow. All beyond is substance.' Time appears a span,—an handbreadth! And yet how many of my precious hours pass unimproved. Oh! my heart is oppressed on account of my folly in mis-spending time. Broken covenants,—solemn engagements neglected,—time whiled away,—opportunities of doing extensive good lost for want of a heart! a sense of these things deeply affects my heart. I am almost afraid of renewing my engagements to be wholly thine; but I must, I will: if I perish in the attempt, I will try once more to give my all to thee.

"Mon. Dec. 3.—I had a gracious season this morning. I find the good of early rising. O how my soul is blessed, while many around me are asleep. God forbid I should ever consume my time in bed, when I should be upon

my knees. Sleep is a dull state of existence; and we should not shorten our time of activity by self-indulgence."

On the 12th of December, my father wrote to his mother: it proved to be the last letter she ever received from him. It now lies before me. The following is an extract:—"My mind has been much engaged in prayer for you and my father, brothers, &c. since my last visit. I consider this as a token for good. Certainly, it is the Lord who gives me that spirit of prayer; and, I trust, he will not suffer praying breath to be spent in vain. You and my father are now going down the hill. Infirmities are growing upon you, and will increase more and more. At your time of life the world has lost its charms; and little comfort can be derived even from the lawful enjoyments of life. Oh! what a privilege to have access to God, to enjoy a sense of his favour, and a lively hope of that inheritance, which is incorruptible, undefiled, and that fadeth not away. Oh! could I see or hear that my father was brought into this state, and that your mind too is greatly enlarged in the service and enjoyment of our adorable Saviour, how would my heart rejoice. Then I think there would be a great probability that the rest of the family would be brought to know and love the Lord Jesus. * * * * * * O that they were wise, that they understood this, that they would consider their latter end. I hope, my dear mother, you will endeavour to keep your heart engaged with God. Let every cross and trial drive you to prayer. Then you will find help and comfort, and all things shall work together for good. A little while, and all will be over. Our life is a vapour, which appeareth for a little, and then vanisheth away. 'All on earth is shadow; all beyond is substance.' Through infinite mercy we are well. And I can say, to the glory of God, that his service affords me more satisfaction than ever. Blessed be his holy name, though I am a poor, unprofitable servant, yet he is more and more kind to me. He enlarges my views, increases my faith, and fills me with peace and joy. O may I obtain mercy of the Lord to be found faithful."

"Mon. Dec. 17.—My mind has, of late, been unusually impressed with a sense of the vanity of the world, the shortness and uncertainty of human life, and the

awfulness and nearness of eternity. It seems to me, that I and all about me are just entering on eternity. Such a realizing sense I have lately had of eternity, that the longest life appears only as a point of time; and I am led to estimate this life as valuable on no other account than as it affords an opportunity of living for eternity. Ah! how unimportant and inconsiderable are the most important affairs of time, except as they tend to promote or hinder the great end of life! I thank God, I am crucified to this vain world.

> 'O ye blest scenes of permanent delight!
> Full, above measure! lasting, beyond bound!
> A perpetuity of bliss *is bliss*.'

Yet, I know not how it is, when I am most dead to the world, I enjoy it most. My dear wife, and children, and friends are most dear to me. Lord, help me and mine to live and die well. Amen.

"Tues. Dec. 18.—In the evening, preached at Naburn, a new place. The congregation was large and attentive. Several, I believe, feel the importance of divine things, and their need of a Saviour. I trust much good will be done here.

"Dec. 24, Little Askham.—I know not how it happens, but my mind is almost constantly impressed with a sense of the shortness of time. The longest life appears to be a mere point. And I have such realizing views of eternity just at hand, as I cannot express. My mind was delighted this forenoon,—when conversing with an aged sister about another who is lately gone to glory,—with such a view of death as I never had before. It seemed easy, nay quite agreeable, to leave this for a higher state in the scale of being. 'To die is gain.' Whether the death of my dear father Pawson, and the declining state of my dear mother and others whom I love, be the occasion of that habitual sense of the shortness of time and nearness of eternity, or whether the Lord be about to remove me or any of mine out of this world, I cannot say. I am blind to the future. But my God is not blind. Known unto him are all things from the beginning; and I have given myself and my all into his hands, This I am sure of, it is well to live as heirs of immortality,—as candidates for glory ought

to do. O my God, let nothing sensualize my soul. O may I be more and more weaned from earth. May my mind be more refined and spiritualized. May I be ever prepared for every event of thy providence. Whether I live, may I live unto thee, or whether I die, may I die unto thee. My soul labours and agonizes with desire for my precious wife and children, that they may all be bound up in the bundle of life with the Lord our God at last.

"Dec. 25.—Our prospect in York is very promising. Very many are inclined to hear the word. Some are stirred up to seek the Lord; and the people of God are growing in the knowledge and love of our Lord Jesus. O Lord, revive thy work in the midst of the years.

"Sun. Jan. 6, 1799.—Preached in the morning at Alne on the privileges of believers, from Rom. v. 1—5. Rode to Helperby, a large village near Boroughbridge, and preached at two to a large congregation. Most of them were attentive, while a few sons of Belial endeavoured to disturb us. I preached peace by Jesus Christ, from 2 Cor. v. 29. My worthy brother Stamp has been once before. There appears to be a blessed prospect of good being done.

"Mon. 7.—In my way to Newton was led out in meditation on the subject of *omissions*. That which led me to it was a recollection of the dying prayer of Archbishop Usher, 'O Lord, forgive me, *especially my sins of omission*.' On a careful review of my conduct, I see I have suffered much by omissions. And this is very common with them that abhor glaring sins. But 'to him that knoweth to do good, and doeth it not, to him it is sin.' O my Lord, give me a tender conscience.

'O may the least omission pain
My well-instructed soul,
And drive me to the blood again,
Which makes the wounded whole!'

"Wed. 9.—I received the mournful news of my dear mother's death. She has been breaking very fast for a year or more. When I was at Manchester in October, I was much struck with her appearance. The sprightliness and activity for which she was always remarkable, were gone; and she could hardly move about her business. For about a fortnight before her death, she was

much indisposed; yet, on the day previous to her dissolution she appeared much better, went about her business as usual, ate a hearty supper, and slept soundly. About three in the morning, my father awoke, and found her comfortably asleep. He lay down again; and, waking in about an hour, found her dead. Her life has been of the active kind, and continued so to the end. She 'ceased at once to work and live.' Her death is a great loss to the family. She has long toiled and laboured for its good. When we were all young, she took great pains to procure us a good education and suitable situations in life. She lived to see all her children well settled. She died in peace.

"Thurs. 10.—Set off between twelve and one this morning for Manchester, and arrived safely about noon. My father and brothers are much afflicted by the death of my dear mother. Lord God, sanctify it to us all.

"Frid. 11.—We committed the mortal part of our dear mother to the dust. My heart was gladdened by the account which I had from a pious woman, a bandmate of my mother. She told me that for some weeks before her death, she enjoyed much of God, and seemed ripened for heaven. She was a wonder to many. Her soul appeared full of God. Blessed be his holy name. She is now

> 'Far from a world of grief and sin,
> With God eternally shut in.'

Her memory is precious to me. O my Lord, help me so to live that I may meet her and all my pious departed friends in thy kingdom. Amen.

"Sun. 27.—A day of great labour. Preached four times, and rode many miles. Wiston, morning;—Cawood at eleven; Biggin at three; and Cawood at six in the evening. The roads were extremely bad, and the fall of snow made it dangerous travelling; but the Lord preserved me; he was with me all day. Glory be to his holy name.

"Sat. Feb 2.—Went to Fenton. The snow was so deep that they did not expect me. O that I could perform the spiritual duties of the mind, exercise holy affections, &c. with the same uniformity with which I am enabled to attend to the outward duties of my station. Then I should be a Christian minister indeed.

"Sun. 3.—Last night was more stormy than any we have had this winter. Few could attend preaching at Fenton. However God was with us. It seemed doubtful whether I could get to Tadcaster; but I set off, and one of Mr. Allen's servants accompanied me a few miles. We had to wade through the snow, which was very deep, and I got safe to Tadcaster, though they did not expect me. In my way from Fenton to Tadcaster, I was much drawn out in prayer for the spirit of my station. The language of my heart and tongue was, 'O Lord, I am willing to go up to the neck in snow all the day long, if it were possible, or to endure any hardship, if thou wilt only give me the spirit of my station.' My mind was quickened and comforted." The reader will probably think with the compiler of this Memoir that its subject already possessed in an eminent degree that 'spirit of his station;' of which he so earnestly sought a higher measure.

"Sat. 23.—My heart has been much engaged with God to-day; had a gracious season this morning in meditation, reading, and prayer. In my way from Healough to Mr. Coulson's, I was favoured with very sensible nearness to God. I had some difficulty in getting to Mr. C.'s, though no danger. When I got there, the family were driven up stairs, and I had to wade almost to the knees to get to them. All the low rooms were about a foot deep in water. In the evening I went with nine other persons in a small boat to Uskill. The water was so high that we passed over hedge and ditch without obstacle for three quarters of a mile at least; and might have gone many miles in the same way. It was a delightful evening; the sun had just set, and left a crimson tinge in the western sky. An agreeable breeze just waved the surface of the water; and my mind enjoyed inexpressible rest in God. Glory be to his name, I had a gracious season while preaching. The people had had no preaching for a month, and were hungry.

"Newton, Mon. April 1.—For some weeks my gracious Lord has been very considerably deepening his work in my heart, particularly so for about ten days. On Easter Monday, at our Lovefeast and Watch-night, my heart was greatly enlarged. Much blessed under a sermon preached by Mr. W. His good sense, solid judg-

ment, burning zeal, and deep piety affected me much, and occasioned humiliation and shame before God. Since then my heart has in general burned like fire in the service of the Lord. Many a baptism of his Spirit have I been favoured with of late. Glory be to his holy name! On Friday, while engaged in deep meditation and prayer, my horse suddenly started, and threw me on my back. It was some time before I rose; and soon after I fell into a cold sweat and fainted. My soul was calmly stayed on God, and enjoyed indescribable peace and serenity. Yesterday I rode in much pain twelve miles; but my God helped me out of the common way. I preached at Helperby at ten in an out-house—a time I trust which will long be remembered by many; and at Tollerton at noon and night. My soul rested in the Lord. My back, which was hurt by the fall from my horse, is much better to-day, thank God; and what is much better, my soul glows with increasing love to God and man.

"April 15.—This morning I entered upon my thirty-third year. I may say, with propriety, this has been, all things considered, the best year of my life. The Lord has made me better acquainted with myself; he has given me to see more of the vanity of the world and the creature; he has favoured me with an increasing knowledge and enjoyment of himself. My soul has often been dissolved in love. And this day I can make a free and full surrender of my all to God. Yea, I am resolved to do it. I will have only one business upon earth, to please and serve my God. A consciousness of my past unfaithfulness would cast me down, were it not for the precious, precious blood of sprinkling. Relying on that, I can rejoice in God, and venture again to engage myself to be *His*.

"Sat. May 11.—This week Mr. W. Thompson died at Birmingham. He made a comfortable conclusion. To a few friends who visited him, he said, 'You are just come in time enough to see me die. I am dying in the full enjoyment of that hope that is full of immortality.'

"May 18.—Good old Mr. Murlin is dead, I hear, or rather has begun to live. For many years he has been much afflicted, and has been calmly waiting for his change. After a very useful life, he is gathered to his fathers in a good old age. Our aged brethren are drop-

ping off, and soon will all be gone. O Lord, spare them that remain, a little longer; and may I and all my younger brethren follow them as they followed Christ. Amen.

"June 1.—This week we have had our District Meeting in York; in which we had peace and unanimity. Our late troubles with disaffected persons seem to have been over-ruled for our good. The preachers in general appear to be closely united. O may the spirit of unity, peace, and concord continue and abound.

"Frid. July 26.—Set off for Conference. A spirit of prayer rested upon me. Preached at Thorner this evening with great profit to myself, from 'I am thine, save me.'

"Sat. 27. Halifax.—Came here this afternoon: kindly received by my old friends, and had profitable opportunities in conversation and prayer. My soul prospers. Thanks to free grace. On my way to Halifax, the sight of different places which I used to visit, brought to my remembrance former times. Oh! had I been faithful as a Christian and as a preacher, ever since I was in this circuit, what manner of person should I have been! However, I praise God that I am what I am, and renew my engagements to be wholly his.

"Sun. 28.—Had a comfortable day with my old friends at Halifax, where I preached twice to large congregations.

"Mon. 29.—Arrived safely at Manchester. Here I drew my first breath: here I was born again, and began to preach. Glory be to God for all his mercies. Mr. Hopper preached in the evening.

"York, Aug. 20.—I am now settled in my work once again, after having been in an unsettled state for several weeks. I thank God for it. During the time of Conference, my mind was generally recollected and stayed upon God, though at times rather dissipated,—diverted from its centre. I am resolving to live to my Lord, and to labour as I have never done before. This, in all probability, is the last year I shall spend in York. O may I so employ and improve my time, that I may say to the people as St. Paul did to the Thessalonians, 'Ye yourselves are witnesses, and God also, how holily and unblamably I have behaved myself among you.'

"Wed. 28. Stillingfleet.—Yesterday and to-day my soul has thirsted after God; and yet, such has been the state of my body, that I could neither read, write, meditate, nor pray with satisfaction. My head is dull and stupid. And it seems as if I should never more have the capacity of reading, &c. to advantage. At least an enemy has so represented it. While I am writing, I perceive my way is to be perfectly resigned to the divine will. And I may learn more, perhaps, in this way, and with my poor, stupid head, than in any other way. Such an unaccountable dulness of body and mind as I have laboured under to-day and part of yesterday, I have feared would be a great hinderance to me in my Lord's work. However, through divine grace, I will endeavour to do as well as I can.

"Sat. 31.—In my way between Rythe and Fenton, my soul was all prayer and love. I was particularly led to pray for the annihilation of corrupt self. And St. Paul's words,—'*I* am crucified,' appeared to me as they never appeared before. Self-seeking, self-sufficiency, self-esteem, or the gratification of self, in any way whatever, is odious to others when it appears, and sometimes hurtful. But it is chiefly hurtful to the man who sets up himself. If I seek myself, and others oppose and mortify me, it gives me pain, I suffer for my sin. If others unite with the devil and my own heart, to gratify self in me, the injury is still greater. I had better suffer pain of mind, however great, than fall into pride and the condemnation of the devil. From henceforward, through divine grace, it shall be a part of my every day's business to mortify self. Self must be crucified: and I will regard every thing disagreeable which may occur, as a cross to which self is to be nailed.

"I think I can say, with the Archbishop of Cambray, 'O Lord, I am for thee against myself.' Behold, I am the clay, thou art the potter: mould and fashion me according to thy own will and pleasure. O let me be, let me do, let me suffer, what thou wilt. Let me be esteemed or not esteemed; use me, or lay me aside; do with me just what will most promote thy glory, and abase self in me. Thou knowest, O Lord, who searchest my heart, how I inwardly tremble while writing thus in thy presence. I tremble with the fear, that though I wish to

be wholly thine, and to have all my powers employed for thee, and not for myself; yet I may not be able to drink of thy cup, and to be baptised with thy baptism. O my Lord, if a bitter, bitter cup be necessary for me in this case, if I must have fellowship with thee in Gethsemane, O be with me! O help me to say, 'Not my will but thine be done.'

"Sept. 21.—Since I wrote before, the Lord has been very gracious to me. He has been pleased to afford me peculiar assistance in my public labours. Yet I see much cause for humiliation, and great need of keeping my own heart engaged with God; for my being a preacher, even if I were a very good, acceptable, and uncommonly successful preacher, will not save me. I must be a holy, sanctified man. O my Lord, let my whole heart be given to thee without reserve. Amen."

In a former quotation reference was made to the smallness of the income in the York Circuit, which my father found insufficient to cover the expense of board and servants' wages, leaving nothing for clothes and other expenses; it will not excite surprise that, under such circumstances, the prospect of an increase of family should give rise to frequent temptations to anxiety. Being much depressed one day, he opened his mind to his intimate friend and band-mate, Mr. Robert Spence, and told him he feared it would be impossible to keep out of debt. Mr. Spence had imagined that the preachers' wants were well supplied; he expressed his surprise and concern, and inquired into the precise amount of their income. On being informed, he burst into tears, said he knew his Christiana could not keep house with such a sum, and from that moment resolved not to rest, until the preachers' board was raised; a measure which some time after he was enabled to effect.

In the mean time my father's family was increased by the accession of two sons, who were born on the 4th of October. From this very period, so likely to increase his anxiety, he was completely delivered from that temptation. He felt such a persuasion that He who had committed to his care two more candidates for glory, would make all necessary provision for them, that he was never again betrayed into anxious fear lest he should not

be able to pay his way. A week after the birth of the twins, he writes thus:—

"Oct. 11. Ryther.—Since this day week my gracious loving Saviour has been very gracious to me. My soul is lost in God. His late dispensations are greatly sanctified to me; and it seems as if with the two candidates for glory which he has added to my family and committed to my trust, he had given me a double portion of his Spirit. I feel an indescribable satisfaction in this dispensation. My dear wife is now in a fair way of recovery, so that I could leave her yesterday without anxiety. My Master will take care of her, while I am engaged in his work. O may I be faithful.

"Yesterday and to-day, I have felt myself much indisposed; but I am in good hands. Were it not for my dear family, I should say, Let me be dissolved and be with Christ. Not because I am weary of life; for I never enjoyed it more. But I enjoy so much of heaven in my soul, that the thought of its full enjoyment is transporting. Whether I live, may I live to the Lord, or whether I die, may I die to the Lord. Then, living or dying, I shall be the Lord's.

"Sat. Oct. 19.—This week several important events have taken place in my family. On Monday, the Rev. Mr. Graham baptised our two infants, Thomas and William. Thomas began to be poorly soon after I left home, and grew worse and worse every day. After suffering more than one would think such a little creature could endure, he breathed his last about eleven this morning. Happy innocent! Thou art now among the little children before the throne. Thou hast left our world uncorrupted by its evils; and through Jesu's blood, art admitted to paradise. He shall not return to us, but we shall go to him. William is still likely to live. Blessed be God. May we train up him and all our children for glory.

"Mon. 21.—We committed the remains of our dear infant to the dust in sure and certain hope of the resurrection to eternal life. He was interred in St. Saviour's burial ground, York.

"Mon. 28.—There is not much visible fruit of our labour in this circuit. This sometimes gives me great concern, lest it should be owing to *my* unfaithfulness,—at least, in part. O that I may have thy approbation,

my God. Though Israel be not gathered, may I obtain mercy to be found faithful. And if it please thee, let me see more fruit of my labours.

"Nov. 16.—This week I have enjoyed much of the divine presence, and have also had the happiness to see poor sinners flying to Christ, and anxiously inquiring, What must I do to be saved? O Jesus, ride on, till all are subdued.

Dec. 21.—A few weeks ago, the Rev. Mr. Nelson, of Riccal, published a Treatise on Inspiration, in which he represents Methodist preachers as fanatics, &c. I thought it my duty to write an answer, which was this day published. I hope it may be of some use, as I have endeavoured to set the Methodist preachers in a just point of view before the world. Lord, give it thy blessing.

"Dec. 31.—I hear my old friend and fellow-labourer, Mr. Robert Roberts, is no more. He had another paralytic stroke, lay a week speechless, and then his spirit entered into rest. Another preacher, Mr. Green, in the Bath Circuit,—a young man, has entered upon his reward. Happy spirits! how do you look down with pity on us still in this imperfect state. May it be my care and constant endeavour so to live, that whensoever and howsoever death may come, I may be found of him in peace, without spot and blameless.

"Mon. Feb. 10, 1800.—In the forenoon my soul was drawn out in fervent prayer. I felt much of the spirit expressed in Acts vi. 4,—'We will give ourselves continually unto prayer and the ministry of the word.' I see prayer is the better half of my whole work, and that which makes the other part agreeable. 'My life, my every breath be prayer.'

"March 15.—In the course of this week I have read Mr. Whitfield's Life, by Dr. Gillies. He was, indeed, like a flame of fire, constantly glowing with love to God and man. O how have I stood reproved before the Lord. May he give me an increase of zeal for his glory, and burning love to souls. There is nothing in which I am so much wanting as fervent zeal.

"I have again to lament that my time has not been duly improved this week. *Thieves of time* have robbed me. Some who 'while away' much precious time have intruded on my hours of study and retirement. I must

not be so complaisant as to spend my precious moments in a way that leaves my mind barren. Whether people are pleased or displeased, I must redeem time. Lord, help me."

Mrs. Pawson having asked Mr. Entwisle's opinion respecting the noise and confusion which prevailed at some of the revival meetings, he sent her the following reply, in which will be found some valuable observations, not inapplicable to present times.

"York, March 19, 1800.

"My very Dear Aunt,

"I have considered the subject of your letter, concerning which I have often thought and prayed; and now my mind is quite satisfied. To form a proper judgment of it, the subject must be fairly stated. 1. It is allowed on all hands that conversions may be, and often are, very sudden, and yet real and lasting. 2. That whenever a sinner appears to be truly awakened, he should be pointed to a present Saviour, as in Acts xvi. 31, and be exhorted to believe *now*, to venture upon Christ for salvation *now*. 3. That there may be a great degree of outward agitation of the body, with violent outcries, &c. when sinners are suddenly awakened, and also when they find peace; yea, and much apparent confusion, when the work is of God. This indeed seems to be unavoidable, when a great number are suddenly awakened at one time and place, or enabled to rejoice in God our Saviour. There was much of this when Mr. Percival was in York; great noise and confusion, yet many stand to this day, and are ornaments to their profession.

"But it appears to me, that many now have missed their way in several respects. 1. While they pray that God may work in *his own way*, they are not satisfied with any way but one. If their phraseology, tone of voice, &c. are not used, 'there is no life,'—no good done. But if any one, let him be who he may, use a favourite expression in a certain way, then the meeting begins to be lively. In this we may perceive two evils: first, superstition, making that essential to acceptable devotion which God has not made essential. He is a Spirit. He is affected with neither one form, mode, gesture,

expresssion, nor another; but looks into the heart of the worshipper: if that be right, all is right. Secondly. They limit the Holy One of Israel. He delights in variety, both in the works of nature and grace. I shall never forget a saying of Mr. Bramwell,—'When I hear two persons pray, &c. alike, I always suspect mimicry.'

"2. Many are too hasty in urging persons to say they believe, and are happy. Many who never were awakened have been hurried into something which has been called justification and sanctification. For a while, they have run about to meetings, and their minds have been in a strange ferment; and by and bye, when the paroxysm has subsided, they have concluded there is nothing in religion; they have cast off the profession of it, and the wicked have been hardened thereby. I have had abundant proof of this again and again. These things greatly injure the cause of God. Many who are exceedingly active in this way are truly pious: if their zeal and fervour were under the direction of wisdom and prudence, they might be very useful. They would be careful not to urge those to believe who are not truly awakened, and such as are prepared to receive Gospel blessings would be helped.

"I thank God for his great love to me. If I know myself, I get more than usual into the spirit of my station. I want to have my soul always full of holy zeal,—*the fire of love.* * * * *

I am, yours affectionately,

Jos. Entwisle."

His journal proceeds:—

"Tues. April 8.—The Bishop of L———. and his clergy, it seems, are determined, if possible, to ruin Methodism. A Member of Parliament employed by them, is about to bring in a Bill, which if it pass, will oblige us to give up our itinerant plan; unless we prefer going on in our old way till they imprison us. O Lord, we deserve as a people to suffer. If thou call us to it, give suffering grace for suffering times.

"April 15. This morning I entered upon my thirty-fourth year. How rapid is the motion of time! It seems but yesterday since I was a child, and now nearly half my threescore years and ten are gone! and whether I

shall live till the remainder expire is quite uncertain. Nor am I careful about that. The most important point with me is, to improve my time, be it less or more, for eternity. On a careful examination of myself, from time to time, I have had humbling views of my own unprofitableness. I may say, how little walking with God! how little living in heaven! How cold, dull, and stupid in a work in which I ought to be active as fire! I am indeed an unprofitable servant, and no other master would have kept me in his service so long as my Saviour has done. God be merciful to me a sinner! Thou hast mercy on me. Thou dost lift upon me the light of thy countenance. After all, I can call thee mine. Glory be to thee, that all my soul breathes after thee, and burns with desire to be and do whatever is agreeable to thy will. O take, and seal me ever thine!

"Sat. 19. Milford Hall.—Our aged brethren are dropping off fast. Mr. Mather, I hear, has had another attack of his old complaint, and is very ill. Most likely he will soon leave us. Several others who have had the chief direction of our affairs are infirm. Soon, we may expect, they will go to their reward. The great Head of the church, however, can raise up others. There are men of great abilities, who are very capable of managing the concerns of our large body, under the divine blessing. O may the bond of peace and charity ever unite us. Should government put a stop to our travelling, indeed, affairs would be in a very different state. Great God, let nothing be permitted that will retard the progress of real religion among us.

"Ryther, June 20.—I am now taking leave of every place in the circuit as I proceed. I was much affected to-day by reading St. Paul's farewell discourse to the elders of the church of Ephesus. O that I could say with as much truth as the apostle, that I am clear from the blood of all men. I have not designedly kept back any thing which I thought would profit the people; but I see very many defects. Glory be to God for a Mediator! I know he is still *my God* in Christ. Through grace I will give my body and soul, time and talents to him alone. My soul has been much animated by reading Fletcher's Portrait of St. Paul. I perceive how far I have come short in many things; particularly in *flaming*

zeal for the glory of God, and the salvation of immortal spirits bought with blood divine.

"Fenton, Sat. June 21.—Meditating as I walked in the fields, on the change of circuits which will soon take place, I found a desire to be placed in some retired situation, where I may, almost unnoticed, labour to promote the glory of God and the good of souls. I fear there is too much concern among us about having what is called 'a good circuit,' which borders upon what the clergy call 'a good living.' My mind is much affected with our Lord's words, 'He that will be greatest among you let him be servant of all.' I think I feel a little of that spirit. O for more! What a rest does my soul enjoy, in which self is annihilated. With regard to my situation next year, my prayer is, 'Lord, where thou wilt.'"

After spending two years with great comfort, some success, and much personal spiritual profit among this pious, intelligent, and affectionate people, my father reluctantly took leave of York, on Tuesday, August 19th, and repaired with his family to Hull, where he was appointed to labour the ensuing year, with the Rev. Messrs. William Blagborne and George Smith. This appointment was highly acceptable to him on many accounts, and the more so as he was relieved of the superintendency; that office being assigned to Mr. Blagborne. He thus expresses himself upon entering on the work of his new circuit.

"In this place I am agreeably situated in many respects. I am much at home, and have good opportunities of improving myself by reading and study. The congregations in Hull are large and attentive. I have a most blessed man, Mr. Blagborne, for my colleague.

"I feel a growing deadness to the world; a happy freedom from the creature. God is my all. I think every thing is in its proper place. I am thankful for creature comforts; they are many; but these are not my God. No: the world can present nothing to my view that would satisfy me without my God. On most occasions, when I have changed circuits, I have felt a strong desire to be acceptable, and a fear lest I should not. Now I find a perfect indifference on that head. Desire and fear, as they relate to the people, are swallowed up

in an ardent longing to live wholly to God, and approve myself to Him, as a faithful steward of his mysteries. In this way, my soul is at rest. I trust I am beginning to live within the vail. O the delightful communion I have with God! In comparison with this, how poor and trifling is every thing else. O let me only live to love and praise thee, my Lord, and serve my generation.

'Let this my every hour employ,
Till I thy glory see;
Enter into my Master's joy,
And find my heaven in thee!'

"Oct. 21.—Having received information that my youngest brother is about to sail for the West Indies, I feel a desire to see him, and as Brother S. is willing to supply my place, I set off in the fear of God. Was received very affectionately by my friends at York, and a large congregation was collected on the occasion. The over-abundant affection of the people to an unworthy worm humbled my soul exceedingly.

"Wed. 22.—Dined at Thorner, and then rode on to Leeds, where I had a great company to whom I preached with considerable enlargement. My own soul was refreshed and encouraged.

"Thurs. 23.—Rode on to Bradford, and dined with my old friend, Mrs. Stamp. The Lord be praised for the friendship of so many of the excellent of the earth. Went to Halifax to tea, and spent the night there, with Dr. Alexander. When I first knew him, he was an infidel, now he is a real Christian and a good preacher. All is of God.

"Frid. 24.—Rode over the dreary mountains to Oldham, and dined with Mr. Rogers: there I met with Mr. Jabez Bunting, a townsman of mine. He left great prospects in the world in the medical profession, to become a travelling preacher. He is going on his second year, is about twenty-one, is eminent for good sense, piety, and ministerial gifts; and promises great usefulness. Glory be to God. Arrived safely at my brother's to tea, and found all well.

"Sat. Nov. 1.—Arrived safely at home, and found all well. Glory be to God.

"Thurs. Nov. 27. Aldborough.—My mind has been

much engaged with God to-day. Assisted in my studies. Began to learn the French language. O may every precious hour of my remaining life be employed for the glory of my God and Saviour. Amen.

"Jan. 3, 1801.—Under the conduct and protection of a gracious Providence, I am brought to the beginning of another year and another century. I shall never see the return of another century, and I may be called hence before the conclusion of another year. O may I be prepared for the great and awful change.

"Jan. 21.—The desire of my soul to be wholly the Lord's is vehement; and I feel encouraged to believe, that he will fulfil the enlarged and enlarging desires of my heart. I began yesterday to read again Fletcher's Portrait of St. Paul, with Gilpin's Notes, with a view to my own edification. I have often found it like fire to warm my heart, and I find it so now. My desires to imitate him and his Master, are too big for expression.

'I long to know and to make known
The heights and depths of love divine.'

I write this upon my knees at Witheringwick. O my Lord and my God, in this retired room, and upon my bended knees, in deep prostration of soul before thee, I make a fresh surrender of my all to thee. I renounce self. I cease from man. I give my all to thee. I expect all from thee. O accept a poor worm! O confirm my resolutions! Save me from instability. Here may all my wanderings end. Thou dost accept me, adored be thy rich grace. I trust thou wilt preserve my feet from falling. O uphold my goings in thy paths, that my footsteps slip not.

"Feb. 17.—Raised above discouragement and filled with love and peace. I found myself this morning set in a large place—at full liberty. Whether self and sin be destroyed or not, I feel their influence suspended. I sink into nothing before God. He is my all in all.

"Wed. 18.—This morning is as yesterday. Divine light shines into my mind. Love fills my heart; and my consolation is strong. I do hope, *self* is destroyed. I can say, however, at present,—'I am crucified: nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the

faith of the Son of God, who loved me, and gave himself for me.'

"Beverley, March 22.—For some time the Lord has been deepening his work in my heart. In the course of last week, while I have been in Holderness, I have felt much of the spirit of a stranger and sojourner upon earth. I long to be dead to the world, and live as an heir of glory ought to live, and to be more like my Lord and Master. It is but little that I have attained, but little that I have done that is good. God be merciful to me a sinner. I see the necessity of more prayer, more fervour in every part of my Master's work: more burning zeal for the glory of God; more love to the souls of men. Oh! it is a great thing to make full proof of my ministry. Lord, help me!"

In a letter to Mr. Pawson, written three days after the last quotation, he says:—

"We have a better prospect at Beverley than ever was known. Our congregations are large, and sinners are awakened and turned to the Lord. In Hull the work of God is going forward, and through the circuit; even in Holderness the fields are white for the harvest.

"I bless God, my own heart is greatly enlarged in his service. He favours me with much of his presence. I see a greater necessity, and find a greater ability from the Lord, to live to him. Without this, I am convinced the prosperity of the general work of God will be of no advantage to me. I suppose the disciples were much elated when they said, 'Lord, even the devils are subject unto us through thy name.' His wise reply often recurs to my mind: 'Rejoice not that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.'

"I am glad that you have written 'Memoirs,' &c. I should be thankful for a sight of them. They may be of use when we are gone home. *It is home!* Glory be to God. What a home! What a family! What employments! What enjoyments! Oh! what a prospect have we! By and bye, we shall burst the shell, break forth into life, real life, glorious life, angelical life—eternal life. Happy place! happy state! happy circumstances! Oh what friends shall we meet there! What a glorious company! all perfect and entire, lacking nothing. Ex-

cuse this excursion: but the thoughts of such a home and such a family, like sparks from smitten steel, enkindled in my heart gratitude and joy. I BELIEVE I SHALL LIVE WITH GOD AND SAINTS FOR EVER. May I walk worthy of the glorious hope!"

The next paragraph in his diary breathes the same heavenly, happy, devoted spirit.

"March 28.—Oh, how rapid is the motion of time. Week after week rolls round, and I am nearer and nearer the eternal world;—I hope, a world of eternal joy: indeed, I cannot doubt it. May I realize more fully my eternal rest. So far as I know myself, I think I am dead to the world and all its toys. My mind is habitually fixed on spiritual objects; and at times, 'faith lends its realizing light.' Yet too often my views of glory are intercepted: the atmosphere is thick, and a variety of objects floating therein obscure the mental vision. O for more spirituality of mind—more living in heaven—more walking with God, and communion with him!"

On April 9, he writes:—"Much profited by reading Haweis's Church History; particularly that part of Vol. III. in which he gives an account of the happy revivals which have lately taken place in Holland, Switzerland, Sweden, &c.; also of the rise and progress of Methodism; and of the endeavours, successes and prospects of Missionary Societies. The prosperity of Zion affords me the most heartfelt pleasure. O that I might do more to promote that blessed cause!

"Sat. 25.—I have just received a letter from my dear friend Lomas, in which he informs me of a late extraordinary manifestation of God to his soul. After very great inward conflicts and humiliations, it seems, the Lord poured an abundant degree of His Spirit upon him, and ever since he has walked at full liberty. I rejoice with him, and resolve to follow him, through grace, as he follows Christ. O for a renewed baptism of the Holy Ghost.

Thus did my dear father rejoice in the spiritual prosperity of his friends, and habitually "in lowliness of mind, esteem others better than himself."

The religious education of their rising family was a work which had long engaged the very serious attention of my dear parents, and now became the subject of more frequent conversation and fervent prayer. My father

being almost unceasingly occupied in his ministerial work, the charge of the family chiefly devolved upon my mother. One day, when he was going to spend some time in the country parts of the circuit, she requested him to commit to writing for her use his thoughts upon this important subject. The following are the most material parts of the letter written on that occasion, embodying sound principles of general application. The writer of this Memoir feels himself under infinite obligations to that kind Providence which blessed him with parents, who transcribed such truly Christian principles into their living conduct day by day. The greater part of the letter is given in the hope that it may be of service to many Christian parents who are engaged in the same arduous and important work.

"Gumberthorne, May 15, 1801.

"My Dearest Companion in Prosperity and Adversity,

"The subject on which you desired me to write my thoughts, is of the utmost importance both to our children and to ourselves; and very much indeed depends on the part we act. From the conviction I have of the necessity of parents rightly understanding and properly attending to their duty towards their offspring, I have exercised my thoughts upon it. What I have in view is some particular plan and regular mode of conduct, which by the divine blessing, shall be most conducive to the improvement and happiness of our children in both worlds. I am aware it is much easier to make rules than to observe them; to form theories than to reduce them to practice. However, we often say, (and it is a true saying,) discouragement never does any good. Let us, then, at least, attempt to form their minds to wisdom and piety, and use our utmost endeavours to fit them, under God, for useful stations in life, and train them up for heaven. It is well to begin betimes. Early impressions, whether good or bad, are generally deep and lasting. There is much truth in the words of the poet:—

'Just as the twig is bent, the tree 's inclined.'

I rejoice, my dear love, that your heart is with mine in this business: nay, you are before me! for it is by your

desire, that I bend my thoughts at this time to the subject. May Infinite Wisdom direct us.

"It will not be improper to consider, first, the business of education as it respects our children collectively; and secondly, as it relates to each child separately.

"With regard to the former,—1. Let us never forget, our children are intrusted to our care by the Father of the spirits of all flesh. Important trust! *He* says, in effect, 'Take these children, and nurse them, and bring them up for me.' Besides, they are flesh of our flesh, and bone of our bone, our other selves, dearer to us than life; for life is estimable chiefly on their account. Here then, our duty is clear; it is so marked, that we cannot possibly doubt. However we may be perplexed respecting the calls of duty in other respects, in this we are fully satisfied. Reason, Scripture, conscience, the universal consent of mankind, parental feelings, all combine to impress upon our minds the indispensable duty of training up our children in the way in which they should go.

"2. We should consider that our children, like ourselves, are related to *two worlds*, and are to act in reference to both. The *eternal world* should engage their first and principal attention. But, at the same time, a due regard should be had to temporal things. These two things are not incompatible. Nay, the man shines to the glory of God, in whom are united the diligent tradesman, mechanic, &c. and the devout Christian. Diligence in business and fervour of spirit in the service of God constitute true excellence of character. Let it be our habitual care to impress upon their minds a sense of the infinite importance of things eternal. Let it appear from our spirit and deportment, that in our estimation, all that the world can afford is vanity, when compared with the comforts of religion even in this life; and much more when opposed to an eternal weight of glory in the world to come. And let our conversations frequently turn upon topics that have a direct tendency to fasten our Lord's words upon their hearts; 'What shall it profit a man if he gain the whole world, and lose his own soul?' When these things have their due influence upon the mind, it will be easy to convince them, that such situations in life are most desirable as afford the greatest

spiritual helps, and offer the fewest hinderances to the well-being of the better part. It certainly is of great moment to have this sentiment wrought into the very soul as soon as possible. For it will be like the compass to the mariner on the wide-extended ocean. When this point is gained, we shall have little difficulty, if any, in prevailing upon them to be content with moderate things in life; and to be willing to serve God and their generation in any way that Providence may appoint. At present, however, they are too young to think of employments for themselves; nor can we as yet judge for them. If God spare us and them, we shall see the openings of their minds, their particular genius and inclinations, and the openings of Providence. And should they be so wise as to 'seek first the kingdom of God, &c. all other things shall be added unto them.' In the mean time, be it our care to 'rear the infant thought, and teach the young idea how to shoot;'—to get and keep them in a progressive state of improvement, and to make them truly acquainted with the world.

"3. Let us not, however, be too sanguine in our expectations, nor think of cultivating our children's minds without some difficulty. Their nature is corrupted and depraved. Like the earth, their minds are sterile, or produce briars and thorns. Sometimes we shall find them listless and indolent; at other times, forward and self-willed. Various evils, which lie concealed in the heart, will be drawn forth by outward temptations as they present themselves from time to time. The world has very powerful attractions to young minds: every thing is new to them, and many things which would hurt them, have flattering appearances. The maxims and fashions of the world, to which there is too much conformity among the professors of religion, are directly opposed to a Christian education. And Satan, who is never unemployed, knows how to represent these things in the most ensnaring point of view, and is too successful in blinding the minds and inflaming the passions of young people to their ruin. We see, then, my dear, what a work we have before us. Who is sufficient for these things? What shall we do to fill up our important stations aright? We must, first of all, set them a good example: avoid ourselves what they should avoid; and

be ourselves what we wish them to be. Example has a powerful influence upon others, especially children. Precepts without example will have little effect. We should imitate the good parson of whom it is said,

> 'For this by rules severe his life he squar'd
> That all might *see* the doctrines which they heard.'

Great vigilance and steadiness are necessary, that we may observe, at all times, what is wrong and what is right; what is a deliberate fault, and what only an error; that we may guard equally against severity and indulgence; and be neither lax nor severe in discipline. By this means, too, we shall perceive the gradual openings of their minds, and know how to assist them in forming right judgments of men and things, and may justly indulge a hope of seeing them pass through life with credit and safety, and that they shall be our crown of rejoicing in the great day of the Lord. Above all, it behoves us to be much engaged in fervent supplication for ourselves and our children. Divine grace alone can enable us to do our part, and make our efforts successful. Let us then pray for them more frequently and more fervently than ever. Remember, my dear love, who hath said, Whatever *two* shall agree to ask in my name, it shall be done unto them. See Matt. xviii. 19. And it would be well also frequently to pray *with* them.

"With regard to the children separately considered, we must frequently converse about them, and treat them according to their different tempers and degrees of knowledge.

* * * * * * * *

But we must consider more at large when we meet, the particular tempers, &c. of each child. I give you these hints, that you may exercise your thoughts upon them. I would just observe, before I conclude, that we shall find it of singular use to establish regularity in our family as to meals, prayer, and improvement, which we must fix upon, and firmly and steadily pursue. A remark you made the other day has been much upon my mind,—that *we should make home agreeable.* Let us study how we may do this. One thing more strikes me—the necessity of promoting mutual affection and delight in the children, so that they may be happy in

each other's company, and find a pleasure in doing kind offices for each other; and, if it be possible, cheerfully give up their own will to please each other.

"Now, my dear, let us commit ourselves and our children to that God whose providence first united us. We are rendered more dear to each other than we could once conceive, by the pledges of our mutual love, and by an interchange of kind offices for upwards of nine years. Thanks to divine grace. May it please God to continue us together, till we have finished the work assigned to us; and may all our little ones be fellow-heirs with us of eternal life. No words in human language can express the value and esteem I have for my dearer self, and the desire I feel that we and our offspring may for ever celebrate the praises of redeeming mercy. Adieu, my precious companion. I bear you continually on my heart. My blessing to the children.

I am, your own
"J. E."

His journal proceeds:—

"Sat. May 16. Rimswell.—This has been a day of much prayer and renewed engagements with my Lord. Dr. Gillies' account of Mr. Welch, a pious Scotch minister, has been a means of quickening my soul. He is said to have spent one third of his time in prayer. I am convinced that I have not prayed half enough, and I resolve, through grace, to pray more than ever.

"Wed. July 1.—I perceive a need of a more vigilant spirit. Our adversary the devil is going about; his malice is peculiarly levelled at *preachers:* and if he cannot draw or drive us into sin, and thereby fix a stigma on religion, he will labour to keep us quiet and lukewarm. O may I constantly WATCH and PRAY, that I enter not into temptation.

"This evening much assisted in public. I have lately found the truth of a saying of that highly honoured servant of Christ, Mr. Livingston, a Scotch minister in the seventeenth century. 'I found,' said he, 'that much studying did not so much help me in preaching, as the getting of my heart brought to a spiritual disposition; yea, sometimes I thought the hunger of my hearers helped me more than my own preparations.' My soul, learn wisdom by this.

"Sat. July 25. Leeds.—Last night I arrived here safely, to attend the Conference. Much refreshed by the sight of many of the brethren. O may this not be a losing, but a gaining time for my soul. I wish to give myself continually unto prayer and the ministry of the word. I am very comfortably situated within a few yards of the chapel. The lines are fallen to me in pleasant places, I have a goodly heritage. Blessed be the Lord for all his mercies. I had a most refreshing season this morning in secret prayer. Glory be to God for a good beginning.

"July 27.—Uncle wished not to be chosen President, and used means to get the preachers to choose another person. However, he was chosen by a great majority. He desired that Joseph Taylor, who had twelve votes only, (a greater number than any other person, uncle excepted,) might fill the chair; but the cry was NO.

"Aug. 3.—Some regulations have been made this forenoon which give me great satisfaction, as I believe they will have a blessed tendency. Our money matters, I hope, will be settled in the District Meetings, and our time at the Conference employed to greater spiritual advantage than ever. With a view to the improvement of the Magazine, a Committee has been appointed, composed of twenty-one brethren, whose names are to be printed on the cover of the Magazine. These are to interest themselves in providing profitable matter, and any thing approved and signed by *any three* of the committee, the Editor must insert. The following are the Committee:—Dr. Coke, Messrs. Pawson, Benson, Bradburn, Moore, Thos. Taylor, Jas. Wood, Rodda, Rutherford, Adam Clarke, Brettell, Jas. Rogers, Rhodes, Myles, Roberts, Atmore, T. Wood, Gaulter, Entwisle, Bartholomew, and Sutcliffe.

"Aug. 7.—Our Conference ended in great peace. We had a solemn conclusion. Messrs. T. Taylor and Benson, Dr. Coke, and uncle prayed.

"Aug. 9.—I bless God, though my time has been fully taken up with Conference business, yet my mind has been kept in peace, and stayed upon the Lord. I am not worse, but enjoy more religion, I trust, than when I came, and am more fully resolved to give myself to God and his people. Peace and brotherly love have

prevailed this Conference; and some regulations have been made in our temporal concerns that will be useful. I hope, in a few years, we shall have little to do with temporal matters at our Conferences, and have more time for spiritual conversation.

"My honoured uncle has received many marks of respect from the brethren, besides their choosing him President the second time; this has afforded me much pleasure, for he is worthy of double honour.

"I am re-appointed for Hull with Mr. Blagborne. O may I labour with greater zeal and faithfulness, and with greater success than the last year.

"Frid. Sept. 4. Holderness.—I have been led out in prayer to-day for the prosperity of religion in this dark corner. Professors seem more indifferent than usual, offences and scandal have happened in some places, and the harvest makes the congregation very small indeed. O Lord, revive thy work in the midst of the years.

"Oct. 17.—I often reflect on the rapid motion of time, and while I am making the reflection, it is passing away. Oh! could I catch and improve the golden moments as they fly! I have read to-day part of the Memoirs of Dr. Doddridge. How astonishing his labours! How well did he husband his precious time! Reading, writing, preaching, instructing his pupils, and acts of solemn devotion filled up his precious hours. I wish to imitate him.

"April 15, 1802.—This morning, at three o'clock, I entered upon my thirty-sixth year. So one half of *seventy years* is gone. Lord prepare me for future life or death.

"May 23.—Our Conference draws nigh. Our leading friends here wish me to stay a third year, and other circuits express a wish that I may labour with them. Lord, thy will be done. 'Where thou wilt.' My mind is unanxious and indifferent respecting the particular place where I may labour. The following things swallow up every other concern. 1. I feel such a sense of my unworthiness and unprofitableness, that *any* place seems better than I deserve. 2. My soul is awfully impressed with a sense of the necessity of diligence and faithfulness, that I may, through Christ, be accepted of God. O that I may obtain mercy to be found faithful. 3. Eter-

nity seems here. I seem to myself just entering into another world. O my God, here I am at thy feet. Do with me, and in me, and by me, as seemeth good in thy sight. May I live to thee alone.

"Mon. May 24.—'Bless the Lord, O my soul, and all that is within me bless his holy name.' Once more he has appeared for our help and comfort. This afternoon, my dear wife was delivered of her seventh child. I am deeply impressed with a sense of the goodness of God in affording seasonable and sufficient aid in the time of trouble. O may our souls be filled with unfeigned gratitude, and our lives be entirely devoted to God."

At the District Meeting held at York in the month of June this year, Mr. Entwisle proposed some additional guards upon the entrance into the Methodist ministry. At this early period, the practice of the Connexion was by no means uniform; and had unsuitable persons wished to enter upon the itinerancy, it would have been much easier to effect their purpose than in the present day. He justly regarded the purity of the ministry as essential to the well-being of the Connexion; he considered additional guards necessary; there being inducements now to engage in the work of a Methodist preacher, which had no existence, when poverty, privation, and wasting toils were his ordinary lot.

A few weeks before the District Meeting he drew up an Address, stating his plan and the grounds upon which he recommended it; this he read to the meeting. A copy of this Address is preserved among his papers: it is too long for insertion as a whole; but some extracts may not be unacceptable.

After briefly sketching the origin and progress of Methodism, contrasting the privations and hardships of the early Methodist preachers with the respectability and comfort of those of more modern times, and urging the importance of maintaining the purity and efficiency of the ministry in order to the prosperity of the Christian church, he remarks:—"Hence great caution is necessary, not only that improper persons may be prevented from creeping in among us; but likewise, that out of the abundance of candidates, such may be chosen from time to time, as are most pious and sensible, well-qualified as preachers, and most Methodistical both in doctrine and

discipline. This is the more necessary, as men are seldom laid aside after they are admitted on trial, unless something extraordinary happen in their conduct."

He next proceeds to propose his plan in the following terms:—

"At present, the candidate is supposed to have passed the Quarterly Meeting, from which he is recommended to the District Meeting. In addition to this, let him attend, if possible, the District Meeting, and be examined, before all the brethren, respecting his experience, his knowledge of divine things, his reading, his views of the doctrines of the Gospel, and his regard for the Methodist economy in general. (The person who examines to be chosen by ballot.) After the examination, let the candidate withdraw, and the brethren deliberate on the propriety or impropriety of his admission, and determine whether he be recommended to the ensuing Conference or not. If it be not convenient for the candidate to attend the District Meeting, let three brethren, chosen by ballot, be appointed to act for the District."

After urging as reasons for this public examination the probability of an occasional want of sufficient firmness on the part of some superintendents, should *improper* persons be put forward as candidates by men of influence,—the *doubtfulness* of other cases, in which "the reasons for and against may be nearly equal,"—the superior guarantee furnished by the collective wisdom of a whole district for the exercise of a sound and discriminating judgment,—and the greater probability of impartiality, he concludes with the following remarks:—The prospect of such an examination "would be a constant stimulus to prayer, study, and other methods of improvement in piety and ministerial qualifications. It is unnecessary to remind my brethren how needful this is in the present state of our Connexion, and its relative state to other communities of Christians with which we are surrounded. It is indeed as necessary as ever it was to preach what we have heard from the beginning; and yet, considering the growing state of our congregations in point of religious knowledge, how much oftener we preach to the same people than our brethren forty years ago, and the increasing number of Gospel ministers in the Established Church and amongst the Dissenters;

we must study to shew ourselves approved as workmen that need not be ashamed; or we shall sink in the public opinion, and decline in real usefulness. God forbid we should ever quit our first ground. The Head of the Church has put great honour upon a few leading truths by which Methodist sermons are characterized, and a man need never lose sight of them for the sake of variety. But much prayer, reading, and meditation will be found requisite, that we may at once *strike the old Methodist string*, and like well-instructed scribes, bring forth things new and old out of our treasury.

"The plan in question would afford the brethren an opportunity of recommending suitable books to young preachers. They might also be directed to a regular method of improving time; and the brethren would be capable of judging what situations would be most suitable for them the first year.

"Should such a plan be duly executed, it might, under the divine blessing, be a means of grounding the rising generation of preachers in those doctrines and rules of discipline which have been so greatly owned of God. And should the preachers, by any means, be preserved simple, holy, and zealous; in a word, consistent characters, as Methodist preachers, generations yet unborn will bless God for it to all eternity.

"My brethren, I have set down these thoughts in the simplicity of my heart, though not without consulting several respectable brethren. A conviction of the need of something of the kind, has induced me to lay the plan before you. I bless God that I ever knew the Connexion. I deem it an honour and happiness to be a member of it. I hope to live and die a Methodist; and to live for ever with millions of Methodists, who shall be found in that great multitude which no man can number. I pray for the peace and prosperity of our Zion, and rejoice to see it. May it increase more and more. I leave these things to your consideration, and most devoutly pray that the Lord would direct you in this and all other important deliberations.

"I am, Dear Brethren,

"Your affectionate brother,

"J. E.

"Hull, June 25, 1802."

The above proposal was carefully considered at the York District Meeting, and also at Manchester, to which place a copy of the Address had been sent by Mr. Entwisle, and by both meetings the proposal was approved and recommended to the Conference. A reference to the Minutes for that year, will shew that the plan was adopted by the Conference, and with but a slight alteration became the law of the Connexion.*

* See the Minutes of Conference, 8vo. Vol. II. p. 142.

CHAPTER IX.

FROM THE CONFERENCE OF 1802 TO THAT OF 1804.
MACCLESFIELD CIRCUIT.

THE Hull people were desirous that my father should remain among them a third year, and Mr. Benson at the Conference urged him to give his consent. But at that time, and indeed for years after, he objected to a third year's appointment, unless there were some special reasons for it. He could not satisfy himself that these existed in this instance; while the declining state of my mother's health, to which the air of Hull appeared unfavourable, he regarded as a sufficient reason for persisting in his determination to remove.

There were earnest solicitations also for his labours from the Bath, Oldham, Todmorden, Macclesfield, and Bristol Circuits. Todmorden had been the scene of his early labours when at Colne, and was now the head of a comfortable and prosperous circuit: his intimate friend, Mr. Lomas, used his influence in its favour. My father would have enjoyed an extensive field of usefulness in any one of these circuits, but was unwilling to choose his own lot, and therefore left the matter entirely to the Conference, who appointed him to the superintendency of the Macclesfield Circuit, with the Rev. Messrs. G. Morley and Jabez (now Dr.) Bunting for his colleagues.

On his way from Hull to Macclesfield, he called at Thorner, where Mr. Pawson, who was on a visit at the same time, baptized his seventh child: his name was James. My mother was in a low, relaxed state when they left Hull, and on the journey, a distance of 130 miles, added cold to cold, until nature seemed almost exhausted. For some weeks, my father had at times but little hope of her recovery, and the gloomy idea of widowhood, with five children, often filled his mind: he sometimes had a hard struggle for resignation. But he made

the Lord his refuge. He heard prayer and raised her up: through His blessing, the salubrious air of Macclesfield was the means of restoring her to a better state of health than she had enjoyed for some years.

Of his new circuit and his colleagues, my father says, in a letter to his friend Edmondson, then stationed at Ashby-de-la-Zouch, with whom he regularly corresponded, —"I am very happy in my colleagues. Mr. Morley is a sensible, well-informed, pious man, and a very good preacher. Mr. Bunting is quite out of the common way; —sensible, pious, and one of the best preachers in our Connexion, though not twenty-four years old. Am not I well off? I don't care who *carries the bell*, if good be done. The good work prospers in some measure.

"This circuit resembles that of Colne, when you and I were in it; only it is more extensive, and thinner of inhabitants. But I believe I am in the order of God, and am content and happy."

In the same letter, he thus expresses himself on a subject on which some difference of opinion and practice has existed in our body, in reply to a former communication from Mr. Edmondson.

"We have *no female preachers* in this part of the country. I think women might with propriety exercise their gifts in a private way, or amongst their own sex; but I never could see the propriety of their being public teachers. Under the Patriarchal dispensation, the oldest male was the priest of the family. Under the Law, all the priests were men. The seventy preachers sent out by our Lord were all men. So were the twelve Apostles. Nor do we ever read of a woman preaching, in the Acts of the Apostles. Hence I conclude, women are not designed for public teachers."

The following extracts from my father's diary and correspondence will supply his history during the period under review.

"Mon. Sept. 6.—Visited the Woodlands. Here, in a deep valley surrounded by high mountains, I rambled into a wood to meditate and pray. The retirement of the place, the sight of the ponderous mountain opposite, and the dashing of the water of a natural cascade, combined to inspire that agreeable solemnity so favourable to meditation and devotion. I lamented my unprofitable-

ness, and renewed my engagements to love and serve my God and his church. Preached with great enlargement from Phil. ii. 12. In this wilderness, dwell some of the excellent of the earth,—primitive Christians.

"My soul enters more deeply into the spirit of religion. Oh! how I long to know and to make known the heights and depths of love divine. Rode into Edale, praying in the Holy Ghost. After dinner, took a walk to the top of Mam-Tor. One side of it is called the 'Shivering Mountain,' from its mouldering and falling down at times, particularly in windy weather and after a frost, the upper strata crumbling from the top and falling down the dreadful steep to the bottom. On the summit of this hill is a good pasture for cattle. Tradition says, an army once encamped on the top of Mam-Tor; and there still appears a double entrenchment cast up on three sides; the dreadful precipice on the other, forming a sufficient barrier against an enemy. The summit of the hill commands a most delightful prospect of Hope-dale, the villages of Castletown, Hope, &c. Hundreds of enclosed fields present themselves to the eye,—all either white for the harvest, or adorned with beautiful green, with cattle grazing, and a rapid rivulet gliding along for six or seven miles. My soul felt what is expressed by Milton:—

> 'These are thy glorious works, Parent of good!
> Almighty! thine this universal frame,
> Thus wond'rous fair. Thyself how wond'rous then!'

How passing wonder that I should be his child. 'Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God.' O may I be a loving, grateful, obedient child. Amen.

"Wed. 7.—A most delightful morning. My mind calmly stayed upon God. After breakfast I set off for Chapel-in-le-Frith. This ride was a treat indeed to me. In ascending the high hill from Edale, I had an extensive prospect of the Dale, the Woodlands, and a number of huge, black mountains, which exhibited a sublime scene. Descending on the other side, I was entertained with a prospect of Chinley, Chapel-in-le-Frith, the neighbourhood of Buxton, and a vast extent of country in several directions. 'How manifold are thy works, O

Lord, in wisdom hast thou made them all.' My soul was happy in the persuasion that this God is my God for ever and ever, and shall be my guide unto death. Oh! how my heart panted after an entire conformity to God, and for the prosperity of his cause.

"Wed. 22.—Since I wrote last, my dear wife has been very ill. I have had serious apprehensions that her weak frame would sink under affliction. I have found it difficult to avoid anxiety, and cast all my care upon the Lord; though I believe 'He cares for me.' O that this affliction may be sanctified.

"Tues. 28.—Much cast down on account of my dear wife's illness. Riding over the hills, near Chapel-in-le-Frith, I was relieved by a flood of tears. Through the day, my mind was engaged in prayer. O that the Lord would hear my cry, and send help from his holy hill. I am resolved, however, to give myself entirely to God and his people, and leave all my affairs in his hands. Surely *his* providence ruleth over all. A sparrow does not fall to the ground without our Heavenly Father, and the hairs of my head are numbered.

"Mon. Nov. 8.—A day of much prayer. Greatly refreshed in conversation with Ann Lomas, aged eighty-seven or eighty-eight. She was awakened under David Taylor above sixty years ago, and is one of the first Methodists in Derbyshire. She is loaded with fruit in old age."

In a letter to Mrs. Pawson, dated Feb. 15th, 1803, after dissuading her from publishing in the Magazine an article she had submitted to his inspection, he writes:—

"I see more and more the absolute necessity of strict discipline in our societies, and am endeavouring, according to the grace given me, to exercise it. But I find upon a close examination of our people, more suffer from the omission of duties than the commission of sin. The Scriptures are not sufficiently read; family prayer is too much neglected; many seem to have no regularity, no method in their families; the duties of the closet are not attended to as they ought to be, such as meditation, self-examination, and agonizing prayer. Religious conversation,—I mean conversation about spiritual and divine things,—too often degenerates into chit-chat, and so far from being good to the use of edifying, it leaves

the mind barren and indisposed for prayer and communion with God; and there is a great defect in almost all relative duties. Now, I think, it would be well in class and band-meetings, and in our private intercourse with the people, to question them on such subjects. This would answer a better end than confining ourselves entirely to the state of their minds; for many have a wonderful knack of turning the best side out. If their hearts are a little warmed and comforted at the time, they say they are very happy; but if neglect of duty have brought them under condemnation, too often they conceal it. What a delusion! I contend earnestly for life, power, zeal, and animation, NOW, JUST NOW; but every day's observation convinces me of the necessity of coming to close quarters with our people respecting their *general deportment.*"

"Tues. Feb. 22.—Sunday was a blessed day to my soul. I preached at Chinley, Chapel-in-le-Frith, Doveholes, and Buxton, with much satisfaction. Yesterday, I was indulged with close communion with God, and ardent longings after holiness. But in my way to Woodlands to-day, oh! how my gracious Lord enlarged and filled my heart. Particularly, may I never forget that manifestation of God to my soul, with which I was favoured about twelve o'clock this day as I was going up Hope Brink. I could scarcely believe it real at first. I could hardly think it possible that the Lord, holy and righteous, would so favour such a poor unprofitable servant as I. But examining the ground, and perceiving the holy tendency of my present enjoyments, I could not possibly doubt from whence they came. 'Who is a God like unto our God?' He blesseth *as a God*, and *as the God of love.* What shall I render unto the Lord for all his benefits.

"Wed. 23. Edale.—My soul centres in God. In him I find all I want. He is a soul-satisfying portion. Oh! what inexpressible sweetness do I enjoy in communion with him. I feel that nearness to God is the felicity of his creatures. Every thing seems full of God; and he is MY God, through Christ. O may I never more grieve his Holy Spirit.

"March 12.—I feel inexpressible calmness and full repose in Him I love. Yet perceive that I have lost

time to-day by being too much in company. If I would redeem time, I am convinced that I must not stand upon ceremonies, but be determined, though it may appear rude and unpolite, to spend no more time in company than appears to be profitable to myself and others. 'O for yesterdays to come!' O Lord God, give me duly to value and improve time. May I live for eternity.

"June 29.—For some days I have perceived in myself increasing deadness to the world, to praise, to self; and what I may term a kind of retirement from the world and the creature, for the sake of enjoying communion with my God. I have been led to see the necessity of a total deadness to the world and all *desire to be something*, even in the church; and of a continual fear of offending in word. This I have often done;—chiefly by speaking too much to my intimate friends upon the outward affairs of the church, and also upon indifferent things. I have not to condemn myself for speaking any thing positively evil. But I am much to blame for not improving more the gift of profitable conversation. I am sensible that my heart should always glow with the love of God and man; and from the fulness of my heart, I should so converse that my lips may feed many."

At the Conference, held at Manchester this year, my father and Mr. Morley were re-appointed to the Macclesfield Circuit, and Mr. Needham succeeded Mr. Bunting, who was stationed in London. This year proved to be one of deeper afflictions than my father had ever yet been called to suffer. But he was graciously prepared for them by peculiar manifestations of the grace and power of God. His own words will best shew the nature of his trials, and the influence they exerted upon his prepared mind.

"Mon. Sept. 19. Doveholes.—A memorable day! Glory be to God in the highest! He deals very graciously with his poor servant, unprofitable as I am. Last night I retired to rest in much peace. Awoke in the night several times, in a devout, spiritual, and comfortable frame. This day my soul is drawn into a closer union with my God. Words cannot express the familiar intercourse I am indulged with by my gracious Lord. Oh! what condescension to a poor worm. What a debt

of love do I owe! My soul burns with desire to make due acknowledgments.

"Nov. 5.—Ebenezer! In the Lord have I righteousness and strength. He is my rock: my soul trusteth in him; and though he slay me, yet *will* I trust in him. Of late it hath pleased the Lord to call me to the exercise of resignation to his will. About three weeks ago, my two eldest children were afflicted with the scarlet fever. They were, however, brought safely through, with little difficulty. When they began to recover, the Lord laid his hand upon me. At first, I apprehended that a very severe fever was coming on. It proved to be the quinsey; a complaint new to me, and exceedingly painful. The fever, loss of sleep, want of sustenance, and pain, brought me very low. In a few days, the ulcers in my throat broke, after which I recovered strength rapidly. I was laid aside from my work ten days. This affliction I account one of the happiest events of my life. It has brought me nearer to my God. In the beginning of my illness, I had so much fever, that I could not think or pray with satisfaction. I examined myself. I saw nothing in myself to recommend me to God, but much unprofitableness. Yet I could find no guilt, no fear; nor could I view the Lord in any other light than a FRIEND and a FATHER, and I had firm repose in Jesus. As I recovered strength, I was enabled to meditate and pray, and found much nearness to God.

"Now, blessed be God, I am fully restored to my usual state of health. My heart is given to him. I feel habitually union and communion with him. He is my all in all. His word and work are sweet. My love to souls is considerably increased. My views of divine things are greatly enlarged; and I think every useful qualification for the work of the ministry is increased. And now, O my God, I renew former engagements to be wholly thine. I present myself, my all, as a living sacrifice, acceptable unto thee through Christ Jesus. O accept me, and may I obtain mercy to be found faithful.

"Nov. 12.—My heart still cleaveth unto God, as my chief good, my portion, my all. He has indulged me with conscious nearness to himself, and the general frame of my heart has been spiritual and devout. I have been greatly benefited in my own mind while writing for

the Magazine on the subject of Secret Prayer. I see, more than ever, its utility and necessity, and am resolved to 'give myself unto prayer.'

"I have been much affected this week, several times, on account of the work of God. Little good appears to be done, and some professors are declining in religion. O Lord, maintain thine own cause, and let thy right hand and thy holy arm get thee the victory.

"The present condition of my dear wife calls for the exercise of prayer and faith. She is expecting every day to be confined. On former occasions the Lord has been graciously pleased to help and deliver. In *six such troubles* he has delivered; I trust he will not forsake her in the *seventh*. Unto thee, O Lord, do I commit my cause; be thou a very present help in this time of trouble. Amen.

"Nov. 19.—Ebenezer! Once more have I proved that they who trust in the Lord shall not be confounded. Last Saturday I was exercising faith in the Providence of God. This evening, I am making a memorandum of his kindness; raising a pillar to commemorate his mercy to me. Yesterday morning, about half-past seven o'clock, my seventh son and eighth child was born; and to-day my dear wife is much better than could be expected. 'Bless the Lord, O my soul, and all that is within me, bless his holy name.'

"Now I have six children to educate and train up. O that I may obtain mercy of the Lord to be found faithful. May these little immortals be conducted safely to glory at last: after serving God and their generation, may they be gathered to the general assembly above."

The son whose birth has just been recorded was the last my dear parents had. He was baptized by the Rev. Melville Horne, Minister of Christ Church, Macclesfield, who had been a Methodist preacher, and was still upon friendly terms with our people.

My dear mother never recovered after her confinement. Although her infant son was sent out to nurse, and all the means which affection or medical skill could devise, were used for her recovery, her health continued gradually to decline, until she fell into a pulmonary consumption, which at length terminated fatally.

Her last illness was long and tedious, but she was

graciously supported. Her mind was stayed upon God, and kept in perfect peace. For some weeks previous to her departure, she furnished a striking proof of the power of saving grace. Being fully saved from sin, perfect love cast out all tormenting fear. The thoughts of death were familiar and pleasing to her mind. She longed to be dissolved, and to be with Christ. Every new symptom of approaching dissolution afforded pleasure, and raised her drooping spirits, which she frequently expressed by a heavenly smile. So completely was she raised above her natural diffidence, that not the least vestige of it appeared. What she expressed to Mr. Morley the last time he saw her was her constant frame for several weeks before her exit. She could scarcely articulate, but said to him, "I am very weak, but my confidence is strong. I am immoveably fixed upon a rock."

Her attachments as a friend, a wife, and a mother, were remarkably strong, constant, and invariable, and were manifested on proper occasions in a way the most endearing. But she so realized invisible and eternal things, that every earthly and natural tie was gently loosed. Her confidence in the over-ruling providence of God was so firm, that her mind was entirely freed from anxiety respecting the six children she was leaving in an evil world; and of the dear infant, who was not quite four months old at the time of her decease, she said to my father in a tone of unwavering confidence, "Samuel is under the special care of providence." This happy tranquillity of mind is the more remarkable, as she frequently had to complain, when in health, of too much care about them; and indeed her tenderness and sensibility were such as rendered it difficult, with her family, to avoid undue solicitude.

On Sunday evening, March the 11th, 1804, while my father was exhorting the society *to live for eternity*, he was sent for out of the pulpit, as my mother appeared to be dying. He abruptly concluded, and with feelings which may be more readily conceived than described, hastened into the house, which was adjoining to the chapel. He found her in a state of extreme exhaustion, from which, however, she unexpectedly revived; after some time she requested that her favourite hymn beginning—"And let this feeble body fail," might be sung.

Mrs. Allen and Miss Clulow being present, united with Miss Pawson and my father in singing a few verses; after which he prayed. The Lord was remarkably present: it was a solemn season never to be forgotten. The hymn referred to, and which may be found in the Supplement to the Wesleyan Hymn Book, page 662, had been a great favourite with my grandfather Pawson, and was used by him as descriptive of his own experience on his death-bed; and was thus endeared to my mother not only by its own intrinsic worth and beauty, but by the most tender and interesting recollections. She often sung it with a faltering voice, both alone, and in company with her most intimate friends, when in a state of such extreme weakness that she could hardly speak so as to be heard; particularly the well known verse:—

> "O what are all my sufferings here,
> If, Lord, thou count me meet,
> With that enraptur'd host to' appear,
> And worship at thy feet!"

That night she slept better than usual, and all the next day was easier, and dozed much; but she was evidently growing weaker, and life seemed to ebb apace. She conversed familiarly about death, and gave her advice and orders about various things to be done in the family *after her decease* with as much ease, as if she were only about to leave home for a short season.

After preaching and meeting the bands on Monday evening, March 12th, my father repaired to her room, and found her easy and cheerful. He was very desirous to sit up with her that night; but being unwell, she persuaded him to retire, and as there was no appearance of an immediate change, he consented. My mother cheerfully took leave of him for the night, saying as he left the room, "I think I shall not go home to-night; I hope to see you in the morning." Having commended her to God in prayer, about eleven o'clock my father retired, leaving her under the care of her sister and Miss Clulow. About twelve o'clock he was hastily called; but before he reached her bed-side, the happy spirit had fled.

Her departure was at last sudden, unexpected, and almost unperceived, without a struggle or sigh. She could

not speak, but quietly fell asleep in Jesus, about twelve at night, aged thirty-three years.

Though my father had long expected the mournful event, yet when it came upon him thus suddenly at last, he "felt unutterable things." The stillness and darkness of the midnight hour added to the solemnity of the scene. Neither did the return of day bring relief to his wounded spirit. All the children except John the eldest, had been sent from home, being kindly entertained by friends in the town, that perfect quietness might be maintained in the house. *Their* distress, as one after another they returned home, and became acquainted with the mournful event, added greatly to his own. He was especially affected with the grief of his only daughter, then seven years and a half old, of a most affectionate disposition, and tenderly attached to her beloved mother. She had been spending some days at Miss Hales's, and on Tuesday morning went home to see her mother, being ignorant of the loss we had sustained. Miss Hales having given her a penny, she called at a shop on her way home, to buy an orange for her dear afflicted mother. When she reached home, and found that her beloved mother was no more, she was overwhelmed with grief, ran to her father, fell upon his bosom, burst into a flood of tears, and wept aloud as if her little heart would break. My father was much moved; and had been more than man, had he not mingled his tears of sympathy and sorrow with those of his motherless girl.

On Friday the 16th of March, the remains of my dear mother were committed to the silent tomb in Christ's Church Yard, Macclesfield; and laid in the same grave with those of Mrs. Hanby, Mrs. Rogers, Ann Cutler, and several preachers' children. Eight class-leaders carried her to the grave; at the gate was sung, "Shrinking from the cold hand of death;" through the streets, "And let this feeble body fail;" and at the grave, "Pass a few swiftly fleeting years." The funeral service was read by the Rev. Melville Horne. Hundreds upon hundreds of spectators lined the streets. Throughout the solemn service, my dear father experienced the sustaining and consoling power of divine grace.

The circumstances in which he was now placed were

painful. Left with six children,—the eldest only eleven years of age, the youngest an infant of four months,—without wife, without a mother for his children, and as an itinerant minister, having no fixed dwelling place, and frequently called much from home, he mournfully felt his situation; yet he saw and acknowledged the hand of God, bowed with sweet submission to his will, and without a murmur acquiesced in its painful and mysterious appointments.

In a letter to his uncle, the Rev. John Pawson, he thus expresses himself:—"My condition is indeed more afflicting than any former condition of my life. Still I am not left to sink in dejection, nor do the waves and billows go over me. The Lord is very kind to me every way, and I have every thing my case will admit of to comfort me. The great confidence in God and comfort my dearer self possessed on her death-bed; the uncommon kindness and tender sympathy of so many friends, both here and at a distance; and, above all, the constant presence and enjoyment of God in my own soul, contribute to support my mind. My reason, and judgment, and faith approve what the Lord has done, as right in all things, and indeed as the very best; yet I *feel* I am a widowed husband, a parent deprived of a help-meet, and a bereaved friend. In the last of these characters I feel the most. Twelve years' intercourse with my friend, unto whom I always thought aloud, had greatly endeared her to me. And, uniting in her character and conduct a masculine mind with female tenderness, my loss is incalculable. Besides this, uninterrupted harmony and increasing mutual esteem cemented us more firmly every year; and we have often, (Ah! busy meddling memory!) in the course of the last year, expressed to each other our gratitude to God for increasing satisfaction in each other. "All on earth is shadow." * * * * * * *

"My poor body is a little shattered. I shall endeavour to take care of my health. I am resolved to die to the world and sin, to live to God, and to exert all my strength in his blessed work. The education and instruction of my children will be my chief recreation, and God my only portion. I bless his name for a perfect freedom from anxiety: I *live now*, and *leave to-morrow*.

There is a God, and *He is* MY GOD;—and there is a *providence*, in which I am interested. Adieu, my dear uncle and aunt. Continue to help me by your prayers; and do write to me, and love me still. I hope I shall never forget that I am one of you."

To his friend Edmondson, he says, "I am now *a widower*. You, my dear brother, *know the heart of a widower*. In God alone can I hope for support and comfort adequate to my necessity. Hitherto he has helped me; and though he slay me, yet will I trust in him, and love and serve him. I am now endeavouring to be composed and cheerful. I have six children; and to them my life and health are more important than ever. I hope, for their sakes, God will preserve me a little while; but for them, I too should long to be dissolved and to be with Christ and the redeemed. My sister Pawson is with me, and will remain for some time. A more suitable person I could not possibly find. She is clever and managing, and feels an interest in the children, which could not be expected from a stranger. Thank God for every alleviation of my distress. It is all of grace." To another intimate friend, the late Rev. Samuel Taylor, from whom he received a most sympathizing and consolatory letter, he says:—

"My faithful, affectionate wife, the tender mother of my six children, and my bosom friend, is taken away at a stroke. Nature and friendship feel unutterable things; and sometimes I can scarcely believe it real. However I must not,—I am not disposed to—complain. God has been with me, and his abiding presence comforts my heart. The Lord hath done it, and I am dumb before him. If this stroke be judicial, it is merciful, for I deserve to be damned. But I regard it as a part of my Heavenly Father's great plan for my good. Besides, this is an embryo state: my dearer self has burst the shell, and entered into full life; and I shall do the same as soon as it shall please God to say, Come up hither. While she was with me, nothing on earth except the service and enjoyment of my God, was necessary to my comfort, but to see her happy. *Now, she is happy indeed*. Still I mourn. None but myself can estimate my loss. My dear wife made no glare in public, but shone in private and domestic life. O for resignation. I think I am

resigned; but so many things bring to my recollection what I am bereaved of, that I fear lest I should offend the Lord by too much sorrow. You know the heart of a widower, and can judge what must be my feelings."

In his diary, he thus expresses his views and feelings on this mournful occasion:—

"I am now deprived of the greatest earthly and creature comfort I ever enjoyed, and I painfully feel my loss. But I must not complain. It is the Lord's doing. He had a right to take away. Painful as the trial is, I see it is at once my duty and my privilege to be resigned.

"I wish to improve this dispensation of providence by humbling myself before God for my former omissions in my relative capacity. Often did I omit what might have been useful to my dear wife. I neglected to improve by her company and conversation as I might have done. I never knew any person in whose society I could improve my own mind so much as in hers. Her mind was masculine, and her thoughts and reasoning just and accurate; yet she had the delicacy and tenderness of her sex. I am distressed on account of these omissions. Lord, have mercy upon me.

"I desire to thank God for such a blessing for nearly twelve years. We lived together in peace and harmony, and our greatest earthly blessing was to promote each other's well-being. Though I am bereaved, God forbid I should be unthankful for past enjoyments."

"March 17.—If I am bereaved, I am bereaved. But shall I find fault with God? Shall I murmur or complain? Has the Lord injured me? No: he has but exercised his own right. HE GAVE, and he has taken away. And though he slay me, yet will I trust in him, love him, and serve him. My dearer self is torn from me; but she is with HER God and MINE; and we shall meet again in glory.

"Sun. 18.—A mournful day. Attended the church in the morning. In the evening, Mr. Morley preached a funeral sermon on the occasion of my dear wife's death. A solemn season. The congregation was large, and the people much affected.

"Sun. 25.—Preached at Chinley, Chapel, and Buxton. Extremely weak, low, and dejected; yet graciously

assisted in preaching. In danger of excessive sorrow. Lord, help.

"Wed. 28.—Returned home, and found my dear children well. Thank God. But I had no wife to greet me on my return. Lord, help me to be resigned."

Many are the letters of condolence addressed to my dear father during this season of deep affliction: they proved highly consolatory. Several of these are worthy of being placed permanently on record, were their introduction compatible with the brevity of this Memoir. Two only have been selected. The first is from Mr. (now Dr.) Bunting, who, it will be remembered, had lived as the single preacher in my father's house the year before, and was now only in the fifth year of his itinerancy.

"London, March 24, 1804.

"My very Dear Friend,

"Mr. Morley's kind letter, which arrived four or five days before yours of the 19th instant, brought me the tidings which, though they did not surprise, deeply affected and grieved me. I most tenderly sympathize with my beloved friend in his heavy affliction; the poignancy of which I think I now know how to estimate, as far as it can be estimated by one who has not personally experienced a similar deprivation. May that blessed Spirit, who is emphatically and by office 'the Comforter,' do his office for you. As for me I know not what to say to you. I would gladly be, if I possessed the ability, 'as one that comforteth the mourners.' But as balm itself may be painfully applied, I fear lest I should by any means make to bleed afresh that wound, which I fain would help to heal. Indeed your present circumstances call rather for the compassion than for the advice of those who love you; especially as they have good reason to believe that you have not your cordials to seek in the very hour when they are needed. By a long and familiar acquaintance with the best of books, you have been previously furnished with those maxims of heavenly wisdom, from which, through the agency of the Holy Ghost, a good man derives such strong consolations as delight his soul in the midst of his most troubled thoughts. I rejoice exceedingly in the extraordinary support, with *which* you have been favoured from above on this mourn-

ful occasion; and will not fail to pray for the continuance of these divine influences. And surely that grace which enabled our dear departed friend so gloriously to triumph over the feelings of nature, the languors of disease, and the assaults of death, can and will support her surviving partner, till he, like her, shall be called to enjoy the crown for which he fights, and the prize for which he runs.

"I also rejoice to find from your letters, that you are not inattentive to the many circumstances which combine to alleviate the afflictive stroke, and to render it more tolerable. The presence and assistance of Miss Pawson as your housekeeper is a most happy arrangement indeed, both for yourself and for your children. She will be a mother to them for their mother's sake. Instead of murmuring that one of your blessings has been taken away, you, I doubt not, will rather labour to be thankful, first, that you were permitted to enjoy that one for so long a time; and secondly, that, on its removal, you are still left in possession of so many others. For you still enjoy the comfort of kind relations, the pleasures of paternal love, and the warm esteem and attachment of numerous friends, who, though they cannot *supply* the loss of her who is gone to glory, will by their sympathy and their prayers help you to *bear* it. You still enjoy, above all, an interest in Christ, and the hope of eternal life. You still enjoy God; and though nothing could have made up to you for the departure of the Creator, it is easy for *Him* to make up to you for the removal of the most beloved creature. And even with respect to that departed object of your best earthly affection, you sorrow not as do others. You have not only hope but assurance in her death. You know that she is not properly *gone*, but rather *gone before;* removed, not lost; for dying is not the termination of existence, but only the exchange of worlds. You know also that the certainty of your meeting again is indubitable; that the time of that meeting cannot be very distant; that through the grace of our Lord Jesus Christ, it will be happy as well as speedy;—and, finally, that it will be eternal, as well as joyful. Here you were often unavoidably separated from each other for considerable periods; but your next meeting shall be your final one. After that meeting,—(and

your Lord saith, Behold, I come quickly!)—there shall be no parting kiss, nor shall you ever be required to say again, Farewell.—But I must stop. I have insensibly enlarged on this pleasingly painful subject much more than I intended. You feel all these things, I am persuaded, more forcibly than I can state them. But I can truly urge in excuse for my long letter a certain author's apology for a tedious book,—'I have not time now to make it shorter.' * * * * * I must conclude. My wife unites in respects to Miss Pawson, and in love to yourself and all your children, with

"Your affectionate and sympathizing
"Friend and Brother,
"JABEZ BUNTING."

The other letter is from another of my father's esteemed and very valuable friends, the late Rev. Jonathan Edmondson.

"Ashby-de-la-Zouch, March 28, 1804.

"MY DEAR BROTHER,

"I HASTEN to express my grief at the melancholy tidings contained in your last. None, I am sure, can make up your loss but that God who has seen it right to call your dear companion away; we can weep with you, but our tears are vain. I lament her death on many accounts. You have lost a most affectionate wife; your children a tender mother; and the church a fine ornament of unaffected piety and goodness. I have always held Mrs. Entwisle and Mrs. Whitfield in the highest estimation; but they have been both called away, and left two of my best friends behind to mourn their loss.

"It gives me real pleasure to know that you are endeavouring to bear this great trial with resignation. It is right for us to resign to the awful and painful, but just and necessary, dispensations of divine providence. Our God, who governs the world, doth all things well. It is no argument against this, that we do not always understand his ways. 'Clouds and darkness are round about him; but justice and judgment are the habitation of his throne.' He, for wise reasons, hides many things from us in the present state of things, which will be made fully

known to us in a future world; and then those circumstances of life which give us the greatest uneasiness, may prove sources of unknown delights. Every pain we have felt, every grief which has weighed our spirit down, and every tear we have shed, will add lustre to the crown of glory which our blessed Redeemer will place upon our head.

"There was a time when my heart felt the sharp edge of an affliction like yours. I thought all was lost, when my companion died. The world appeared as an empty wilderness, and I earnestly longed to be removed out of it. At length, however, I resolved to leave all to God, and to devote myself to the duties of my calling. But I had many struggles before I could give up. The sight of a friend who had known her, the sight of a place where we had been together, or any little circumstance of that kind brought all fresh to my busy memory, and almost broke my heart. At length I found greater strength, and could say from the heart, 'The will of the Lord be done.' I cannot teach you any thing but what you know already; but suffer me to say, 'All will work for your good.' We know this by our own experience, by the experience of others, and by the faithful promise of our God. Go on in the blessed work of our Divine Master. I know you *have been* made a blessing to thousands; and am persuaded you *will* be a blessing to thousands more. Life will soon be over, and we shall overtake them who are gone before us. They will welcome us home. Perhaps *even now* they may be appointed by our Heavenly Father to do us kind offices. Your dear partner, for aught you know, may be more useful to you in this respect, than when you had her company in this visible world. I mention this, because thoughts of this kind often relieved my mind, and even caused joy to spring up. The word *Angel* signifies a *messenger*, and is not always applied to those who were never embodied. Why may not one who has been embodied be thus employed? * * * * * *

"I shall be glad to hear from you. The year we spent together was in many respects the happiest of my life. I shall always remember Colne with pleasure. My wife is deeply distressed. She never loved a friend

as Mrs. Entwisle. She unites in love to you and the children. I am,

"My very dear Brother,

"Yours most affectionately,

"JONATHAN EDMONDSON."

It was a great relief to my father's mind, under this afflictive bereavement, that his sister-in-law, Miss Elizabeth Pawson, consented to become his housekeeper, and to take charge of his motherless children. The care of the Macclesfield Circuit necessarily occupied his chief time and attention, and he was frequently from home for several days together, when in the distant parts of the circuit. It was an unspeakable comfort at those times to know that his children were under the care of one who felt for them little less than a mother's solicitude, and who was at once disposed and qualified to train them up in the fear and love of God.

Although by the grace of God the habit of looking chiefly on the bright side of things, and numbering even his crosses and afflictions among his mercies, had long been established, so that my father was remarkable for his habitual cheerfulness and placidity;—and although, under the afflictive bereavement with which he was now visited, he was generally enabled to derive consolation from such considerations as have been adduced in the preceding pages, and was invariably preserved from all disposition to murmur and repine,—yet there were seasons when his sense of the heavy loss sustained was so keen as almost to overwhelm him.

Stoical insensibility forms no part of the religion of Him who wept by the grave of his deceased friend Lazarus: this is not one of the elements of the mind that was in Christ. The Holy Spirit—the Spirit of Love—does not transform man into a stock or stone, but takes away the heart of stone, and gives a heart of flesh. He refines our feelings, and puts a keener edge upon them, while at the same time he purifies and regulates, and brings them under the control of reason and of grace.

The power and comfort of religion were exhibited in an edifying and attractive manner at this period of my father's history. Exquisite sensibility in combination with perfect self-control,—a keen sense of the irreparable

loss sustained, in union with sweet submission to the divine will,—attested the presence and power of God.

A few extracts from his diary, in which he was accustomed to lay open his heart before the Lord, will disclose his sorrows, his self-resignation, his divine supports, and the hallowing influence of the dicipline by which he was now exercised.

"Sun. April 15, 1804.—Early this morning I entered on my thirty-eighth year. I awoke very early in the spirit of prayer: renewed former engagements to be the Lord's who has bought me with his blood. Began with deep humiliation for my past omissions; made renewed applications to Divine mercy; and resolved in future to have only one business. Many serious and painful reflections, occasioned by late events, occupied my mind. During the last year the Lord has shewed me great and sore troubles. * * * * By these prunings, no doubt, the vine-dresser designs to make me faithful.

"I am this day in new circumstances on my birth-day. My dearer self is torn from me, and my heart is left bleeding. I am left with six children—half-orphans. I feel the importance of the duties incumbent on me. O may I obtain mercy of the Lord to be found faithful.

"I was graciously assisted in preaching at Sparrowpit in the morning, at Tideswell in the afternoon, and at Buxton in the evening. In my way from Tideswell to Buxton, a sense of the heavy loss I have sustained in the removal of my dear wife, almost overwhelmed me. I felt my extreme weakness, and cried to God for help. O Lord, never leave me, nor forsake me.

"Thurs. 19.—Walked to Manchester: much engaged and blessed in meditation and prayer: affected by the sympathy of friends. Took coach to Leeds, where I arrived to-night. Hope I was of some use to one of the passengers.

"Sat. 21. Thorner.—Here I sit in the room in which my ever dear wife and I have enjoyed many comfortable hours in social converse, both before and after marriage, in her father's house. On my arrival here, I was deeply affected, almost overwhelmed with grief; yet resigned. O Lord, look upon me in great mercy. O may the residue of my days be devoted to my God. Sun. 22.—Preached at Thorner in the morning, and Leeds in the

evening. Though affected by the sight of old friends, yet had a good day. Thurs. 26.—Arrived at Macclesfield with William. Blessed be God.

"Sat. 12.—My time as a stream glides swiftly away. Be it so. The Lord is my portion, and heaven my everlasting home. This has been a good week. I have generally enjoyed nearness to God, and increasing deadness to the world. I long for a full conformity to God.

"June 9. Burslem.—Am on a visit here, to open a new chapel at Lane End to-morrow. What am I or my father's house, that I should be intrusted with the ministry? Oh! to grace how great a debtor. O that my whole heart were every moment given to God. O for a life of constant prayer and devotedness to the Lord.

"Sat. 23.—Floods of sorrow on the recollection of the loss of my dear wife almost overwhelmed me, this week. Yet I hope it has been sanctified. In public I have been peculiarly assisted, and my heart has been generally engaged in divine things. O for a deeper sense of God upon my spirit.

"June 30.—On a review of this week, I perceive that I have not lived sufficiently *within the vail*, but have been too much in the outward court. *Outward* things, partly domestic, and partly church affairs, occupy my thoughts too much. I am troubled; and my soul returns unto her rest. In the Lord alone can I find solid and permanent delight. 'The Lord is my portion, saith my soul, therefore in him will I hope.'

"Mon. July 9. Doveholes.—Oh! what a glorious manifestation of God to my soul have I enjoyed this day. Glory be to God!

"Sat. 21.—My labours in Macclesfield till after Conference will be concluded, please God, to-morow morning. How soon is this year gone! Where my lot will be cast the ensuing year, I know not; nor am I anxious. The will of the Lord be done. May He direct me by his unerring providence. He knows better than I where and how I may glorify him; and all second causes are subservient to his great designs.

"London, July 28.—A week of constant bustle; partly in travelling in the stage coach, and partly in the business of the Stationing Committee; yet my mind has *been* much engaged with God in prayer. Sometimes my

heart has been filled with grief on the recollection of my ever dear wife. Formerly when at Conference, I had her to write to, and hear from; but I am bereaved. My heart bleeds! But it is the Lord; I will not complain Though he slay me, I will trust in him."

The term of my father's ministerial labours in the Macclesfield Circuit was now drawing to a close. To himself it had been the most eventful and afflictive period of his life. But the discipline to which he had been subjected had yielded the peaceable fruit of righteousness. To the circuit it was by no means an unprosperous period. The numbers in society had increased, the piety of the people had been deepened, and a division of the circuit had been peacefully effected,—Congleton being detached at the close of his first year, and constituted the head of a new circuit, with two preachers and four hundred and eighty members.

CHAPTER X.

FROM THE CONFERENCE OF 1804, TO THAT OF 1808.

At the Conference of 1804, Mr. Entwisle was appointed to London. After the death of his beloved wife, he felt an increasing concern about the proper Christian education of his children; and being deprived of her assistance, he wished for a retired situation and a contracted circuit, in which he might be much at home, and have time and opportunity for the cultivation of their minds. Several times Mr. Butterworth, seconded by Mr. Bunting, urged his going to London. The former wrote to him officially, as the organ of the Quarterly Meeting. To this he had objections. He did not like the bustle of the city; he was averse to publicity, and longed for solitude. However, at the Conference, various circumstances occurred to satisfy him that London was the station assigned to him by divine providence. He therefore yielded to the judgment of his brethren, and removed with his fatherless children to Spitalfields.

This was an affecting time: never before had he removed under such circumstances. But he soon found himself at home and comfortable among his poor and pious neighbours at Spitalfields.

The London Circuit then included the present eight London Circuits, with Deptford, Hammersmith, &c.— To labour among this dense population, only five preachers were appointed: Joseph Taylor, Thomas Rutherford, Joseph Entwisle, Jabez Bunting, and Joseph Hallam.* It may easily be imagined, that so large an area, covered with a dense population, would find ample occupation for the time and talents of all the five preachers stationed there. In addition to which Mr. Entwisle was appointed

* Mr. Creighton was appointed the Reader at City Road; Mr. Benson, Editor; George Story, Manager of the Printing Office; Robert Lomas, Book-Steward; George Whitfield, Assistant Book-Steward; and Richard Rodda, Supernumerary.

Missionary Secretary this year;—the *first* appointment to that important office made by the Conference. These employments, with a constant change of scene, afforded relief to his wounded mind, which, by degrees, recovered its former cheerfulness. The Lord also was with him. His soul prospered; and he was graciously assisted and encouraged in his work.

For some weeks, indeed, after his arrival in London, he was the subject of severe temptation, and endured painful mental exercises with respect to his public work; but these were succeeded by richer communications of grace, and brighter manifestations of the divine glory. The following extracts from his diary refer to these conflicts, and may interest and edify the reader.

"Nov. 2.—For several days I have enjoyed unusual nearness to God. Much profited in meditation upon *a single eye*. Yesterday I lived in the spirit of the subject, and in the evening preached on it (Matt. vi. 22) at the New Chapel; but I seemed left to myself, and it was with difficulty I could either pray or preach. At the same time I was assaulted by the most painful temptations. I returned home under great depression of mind. As I went through the streets, I loathed and abhorred myself, and humbled myself before God. I do not know how to account for this. I am not conscious of any thing indulged even in thought for a moment, which should occasion such a change of frame.

Nov. 30.—For a week last past, my exercises have been so great that I have almost sunk under them. The frame and temper of my mind have been unusually spiritual; I have walked before God in deep humility; but it hath pleased him to try me. With regard to my work as a preacher, and the success of my labours, I have suffered constant depression; and have found so little liberty and power in preaching, that I have retired from the pulpit ashamed before God and man, and have returned home through the streets, humbling and abhorring myself. At times I have been exceedingly discouraged, and have had scarcely any hope of success. Yet I know that the success of divine truth does not depend upon my feelings. I have not a friend at hand to whom I can unbosom my soul. In these exercises I have recourse to God. Why this travail of soul is per-

mitted, is best known to the Lord. O may I profit by it. My greatest concern is for the congregations and people among whom I labour. I fear they derive little profit from my ministry. Well, 'He knoweth the way which I take; and when he hath tried me, he will bring me forth as gold.' I resolve to mind his work, and seek his glory, and hang dependent upon him.

"Dec. 10.—The painful exercises mentioned in the preceding pages have been greatly sanctified to me. Hereby the Lord has prepared me for a deeper baptism of his Holy Spirit. My soul is drawn into a closer, holier union with himself. I am indulged with his constant presence. He gives me rest. I find in him all I want. I feel an increasing deadness to the world, to praise and popularity. My whole attention is directed to one thing, —to live to God, and be found faithful in his work. He has been pleased, too, to assist me in my studies and public labours. O may I obtain mercy of the Lord to be *found faithful*.

"Dec. 15.—This has been one of the best weeks of my life. I have enjoyed great nearness to God, and have been indulged with much conscious intercourse and communion with him. My soul has taken deeper root downward. Hereby I have been prepared for an exceedingly painful trial, which requires the exercise of resignation and strong confidence in God. I flee to my hiding place. He who has been the refuge of his people in all generations, will, I trust, shelter me from every storm. O God, my soul trusteth in thee: under the shadow of thy wings will I put my trust, until these calamities be overpast. The enemy thrusts sore at me that I may fall. Be thou my strong helper, O Lord. Hold thou me up, and I shall be safe. Never leave nor forsake me. I will 'do good,' and 'trust in thee,' O my God. I will abandon myself unto thee in the way of duty. O my God, let every future step of my life be directed by thee. I dread nothing but thy frown, thou knowest. And in the fire and water I will say, 'Because thy loving-kindness is better than life, my lips shall praise thee. Thus while I live will I bless thee, and lift up my hands in thy name.'

"Jan. 5, 1805.—By the good providence of God, I am brought to the beginning of a new year. My soul has

been earnestly engaged with desire to live to God; yet have I been so exercised with various occurrences, that I have been almost constantly kept in a state of conflict. At present I find it difficult to avoid anxiety. I wish to live within the vail, to be wholly engaged and given up to my Lord's work, and to leave myself and all my concerns in his most blessed hands.

"Jan. 19.—A storm is generally succeeded by a calm. So I have found it this week. For several days I was tossed with a tempest of trials and exercises. Hardly could I keep my head above water. Now, thank God, my mind is calm and serene, and I am forming new resolutions to live to God alone. I see my way.

> 'With steady pace thy course of duty run;
> God nothing does or suffers to be done,
> But thou would'st do thyself, didst thou but see
> The end of all events, as well as he.'

"Mon. April 15.—This morning early I entered upon my thirty-ninth year. This year has been attended with exercises of several kinds quite new to me. Sometimes my conflicts have been severe. On a review of the year, I have the satisfaction to find, that I am better than ever acquainted with myself, and, upon the whole, am *making way* towards heaven.

July 13.—Blessed be God for journeying mercies. On Monday I went by coach to Chatham, where I preached at night; on Tuesday I took my dear James to Sheerness for the benefit of the sea air. In the beginning of this year he became lame. A tumour formed in his ancle. It swelled considerably. I applied to Mr. J.—who also consulted Sir W. Blizzard. They agreed to apply blisters, administer medicine, &c. But he grew worse and worse. At length the tumour broke in four places, and assumed the appearance of ulcers on each side of the ancle. For four months the child could not walk. This was a time of great trial. However, the Lord interposed. A friend who had long been much concerned for him and me, called upon me and recommended a person who had performed many cures in worse cases than this, to whom I applied. In *three days* he stood upright, and even began to walk. From that time he recovered strength."

James was left for a few months at Sheerness for the advantage of sea-bathing: this had the desired effect; his health was restored, and to the unspeakable satisfaction of his father who had feared that he would be lame for life, he recovered the perfect use of his limb, and was for some years the most vigorous and healthy of the family.

Towards the latter end of this year my father again entered the holy estate of matrimony, having been a widower a little more than a year and seven months. A few months after the death of my mother, Mr. Pawson had spoken to him on the propriety of a second marriage at a proper time; but perceiving that the bare mention of the subject painfully affected him, Mr. Pawson said no more. About a year afterwards, however, a variety of circumstances combined to convince my father that a second marriage to a suitable person would conduce not only to his own comfort and that of his children, but also to his usefulness in the church, and to the glory of God. Divine Providence led him to an acquaintance with Miss Lucy Hine, of Kingsland crescent, whose eldest sister some years after was married to the late Rev. Henry Moore. After due deliberation and prayer, with the advice of his valued and intimate friend Lomas and good Mr. Shadford, he made proposals, which were accepted; and although on account of his large family, he feared that her father, who was not a member of society, might object, *his* consent to the union was readily obtained. On the 15th of October they were married at Hackney Church. On their return from the church, they retired to pour out their souls before God in united prayer; and thus commenced their course as "heirs together of the grace of life." My father remarks on the occasion:—

"I believe this is one of the kindest dispensations of Divine Providence to me. O may I make suitable returns. May I be conscientious in the discharge of the relative duties of life toward my dear wife and other new relations. Now my mind is at rest again. I feel gratitude to God for his kindness to me, and rejoice in hope of future comfort and usefulness. May my remaining days be consecrated to Him. My dear Lucy has indeed undertaken a heavy charge. Six children must of necessity often try the temper of a mother: my dear Mary

very frequently almost sunk in discouragement under the burden. I will endeavour to make it as easy to my dear Lucy as I possibly can, and trust the Lord will be her strong helper.

"Now, as family cares are at least divided, I must give myself continually unto prayer and the ministry of the word. My new connexions promise much comfort; may I be thankful for these rills of creature enjoyments, and improve them to the glory of God.

"Dec. 28.—Hitherto hath the Lord helped me. This time last year I sat alone in a state of gloomy widowhood. Now, blessed be God, I have a kind, affectionate, agreeable yoke-fellow. I enjoy domestic comfort to the full. I want nothing but more grace. Lord, help me to live to thee.

"Jan. 1, 1806.—We have entered upon another year, a year which is likely to produce great events. The affairs of the nation appear very dark. The clouds are gathering thick over us. Well, the Lord God omnipotent reigneth; and though clouds and darkness are round about him, righteousness and judgment are the habitation of his throne. It shall be well with the righteous. '*All things* work together for good to them that love God.' May I love the Lord my God with all my heart, and serve him with all my strength. Amen.

"Mon. Jan. 13.—I received information of mother Pawson's death: she departed last Saturday. After a life of great activity, she had a short illness of a few days only, when she departed in peace. Death removes one relation and friend after another. Hereby I am called to double my diligence, and live for eternity. O may my whole heart and life be consecrated to my God. O my Lord, when my last awful, honest hour shall come, may I be fully ready, and enter into the joy of my Lord.

"Feb. 15.—I have heard of several preachers who are disabled and laid aside by affliction; and my dear uncle Pawson, who is of the number, will, I fear, soon be taken away from us. The church will sustain a heavy loss. However, the great Head of the church still lives. O may I depend on Him."

On the 25th of February, Mr. Entwisle received the following letter from Mr. Pawson, the last he ever received from him.

"Wakefield, Feb. 23, 1806.

"O MY BELOVED JOSEPH!

"WHERE shall I begin to tell of the loving kindness of an infinitely kind and gracious God, extended to a poor weak and helpless worm. Oh! for this love let rocks and hills their endless silence break, and all harmonious tongues (mine in particular) the Saviour's praises speak.' O yes, *my* Saviour's praises speak! The pain and sickness I have been called to pass through, I cannot describe. Human language falls far too short. But the sweet peace, the heavenly tranquillity, the holy delight and heavenly joy, which my precious Saviour communicated to my soul, far, very far exceeds all description. This day fortnight, O with what rapture, with what supreme delight did I view my heavenly inheritance. My soul mounted up to the throne of God, my altogether lovely Saviour, the kingdom of immortal glory. The holy, happy spirits I saw worshipping at our Immanuel's feet, all ready to bid me welcome. In short, heaven itself surrounded me on every side. My beloved brother seemed to stand at my bed's feet. Nothing but my poor weeping wife, and a poor thin vail of flesh and blood, seemed to stand in my way. No, glory to God in the highest, no doubts, no clouds, no fears. No, all was quietness, and peace, and assurance for ever.

"Last Sunday, I was very ill indeed. I said to the doctor, 'You know, Sir, that, from the beginning I have had no wish to recover; and *now*, I have *no hope*. I believe I shall die, and it would give me inexpressible pleasure to hear you say, that you have none either; and I believe you have very little. He then very honestly told me, he had very little hope, or rather none at all concerning me. But since then I have gained a little strength. But what shall I say? I am as weak as a child. Sickness, with violent retching, follows me very close, I assure you. This is the first, and perhaps will be the last letter I shall ever write. Well, be it so, I can hold out no more. I am quite done for. Ten thousand blessings attend you and yours. Amen.

"I am your affectionate Uncle,
"JOHN PAWSON."

As soon after the receipt of this mournful intelligence

as possible, Mr. E. set off for Wakefield, to see his venerable uncle. The day after his arrival he writes:—

"Wakefield, March 6.—Under the protection of a gracious providence I arrived here about nine o'clock last night. I found my dear uncle alive, which was more than I expected. He had made another great effort to write to me yesterday, but was unable to finish his letter.

"When I entered the room, he was lying very still, with his eyes shut, and a death-like countenance. He gently took hold of my hand, and affectionately squeezed it for some time. Then he looked unutterable things, and began to speak; the first words he uttered were:—'Joseph, my Joseph, my *dear* Joseph! I'm glad to see you; I'm very glad to see you; I'm exceedingly glad to see you. Ten thousand blessings rest on you and yours.' These words he uttered with amazing energy. After some time, he began again to speak. Amongst other things he said, 'Joseph, *you* know, as well as I do, how God has revealed himself in his holy word. He has revealed himself as a God of *infinite love*. *Now*, all this *He has realized to me*. GOD IS LOVE.' It is astonishing how he rises above pain, and how solidly triumphant he is in the God of his salvation. Time would fail to mention all the gracious words which proceeded out of his mouth. I am glad I came. The interview I had with him reminds me of Jacob's strengthening himself just before his death, to speak to Joseph. He is indeed a wonder to many. His illness, his holy triumph, and his striking testimony to the great mercy of God have been made a blessing to the people. Oh! what a privilege it is to see a Christian die. May my latter end be like his."

After spending eight days with his venerable uncle, and being greatly edified with the spiritual conversation and holy triumph of this aged and devoted minister of the Lord Jesus Christ, who now proved in an eminent degree the sustaining and consoling power of those evangelical truths he had long and successfully ministered to others,—and after having been greatly refreshed by his intercourse with old Christian friends in the Wakefield Circuit,—as Mr. Pawson appeared somewhat better and there was no indication of a speedy change, my father took leave of his venerable relative and friend, and re-

turned to London. It proved to be the final adieu; for after his departure Mr. Pawson became worse, and continued gradually to decline, until Wednesday, the 19th of March, when he departed in the full triumph of faith.

On Sat. 22nd, my father writes:—Yesterday arrived intelligence of the death of my venerable uncle Pawson in the full triumph of faith. We have breach upon breach. Most of the old preachers are gone to their reward. After labouring in the Lord's vineyard for forty-four years, Mr. Pawson has furnished in his last illness additional proof of the power of divine grace over sin, death, and hell; and has left behind him a glorious testimony. O may I follow him as he followed Christ; and may my latter end be like his.

"Sun. 23.—In the evening after preaching at Queen street, I read to the Society the account of Mr. Pawson's death. Many seemed much affected.

"May 10, 1806.—Much of my time this week has been employed in writing Missionary accounts, &c. and in travelling. I perceive a danger of losing sight of God, though my mind is much concerned to maintain intercourse with him. I wish, as Archbishop Leighton expresses it, 'to be burnt up with desire to glorify God, and promote the good of souls.' In this I am deficient. Lord, help me to be faithful.

"May 14.—An aged member of our society died lately in an extraordinary manner, Mrs. Kilby of Cannon street. She was eighty-three years old, and had the full exercise of her faculties unimpaired to the last. For forty years she had been an ornament to religion in private life, and had been a succourer of many. She had brought up children literally, who had been left orphans, because they were the children of one of the Lord's servants. She continued in good health till the day of her departure. On that morning she did not rise to breakfast as usual. She said to her old servant, 'Mary, I am poorly.

'For me my elder brethren stay,
And angels beckon me away,
And Jesus bids me come.'

'I come, I come, I come,'—said she hastily, and immediately departed, *without the pomp of dying*. Blessed be God, to the Christian death is gain, eternal gain.

"June 7.—Yesterday with other brethren, I attended good Mr. Rutherford to the grave, and also heard of the death of Mr. Hallam. No less than ten preachers have died this year. My mind is deeply impressed with a sense of the necessity of greater fervour and zeal in his blessed service; and I am resolved through divine aid to stir up his gift within me.

"July 12.—A busy week. I have had much walking and riding, and have otherwise been much engaged. Preached at Chelsea on Sunday morning, and Lambeth in the evening. Mon.—Queen street. Tues.—Deptford. Wed.—Greenwich. Thurs.—Rotherhithe. Frid.—Saffron Hill. Thank God, I do not wish to spend an idle life. O may I be ready for every good work.

"My work in this circuit is nearly finished, at least, for the present. On a review, I see much cause for deep humiliation before God and man. Have mercy upon me, O God! My desire and prayer is, that God may direct me in future; that he may appoint my station and work.

"Leeds, Sun. July 27.—This morning a vast concourse of people assembled at seven o'clock. Most of the preachers are arrived. I feel a great concern for the general good and for my own individual peace. I see the need of much watchfulness and prayer, that I may preserve quietness and composure of mind amidst the hurry and bustle of Conference. I resolve to keep a watch over my lips and my heart. Lord, help me.

"Manchester, Aug. 9.—I am now on my way to my dear family, and hope soon to be settled at Rochester, where I am stationed this year. Some of my brethren opposed my going thither, as my sphere of usefulness would be contracted, and I was invited to Liverpool and other larger places; but as the removal was short, and the people anxious for my going, I saw my way clear to go to Rochester, and am encouraged to hope I shall be of some use. I resolve, through grace, to give myself continually unto prayer and the ministry of the word.

"Frid. 22.—Arrived in safety at Rochester. Here we have no continuing city. *We* are *literally* strangers and pilgrims on earth. For a while we pitch our tent in Rochester: still we are in the wilderness. This is not our rest. May we look forward to the rest that remains to the people of God, and live in a continual habit

of preparation for it. I trust several things in my present situation will operate as inducements to heavenly-mindedness. I am weaning, and hope I shall be like a child that is weaned of his mother. O may my soul be as a weaned child."

Mr. Entwisle found the state of things in the Rochester Circuit very discouraging. His sphere of labour was the most contracted to which he had yet been appointed: there were only four societies in the circuit, at Rochester, Brompton, Gillingham, and Sheerness; and these were small, the total number of members not exceeding 375. The work of God was at a very low ebb. The people generally were poor. His colleague, the Rev. Thomas Stanley, who was then single, had a lodging-room under his roof, but had to go from house to house for his meals, this being the only provision made for his board; and Mr. E. found, that the customary allowance for his wife, children, and servant must come from the Contingent Fund, and would not be paid till the Conference. This was not an agreeable contrast with the circuits to which he had been accustomed; but he was not altogether taken by surprise: he was fully aware of its inferiority in point of temporal comfort to circuits to which he had been invited, and might have been appointed; but he felt the need of retirement; he regarded the temporal inconveniences as being far outweighed by the advantages for spiritual improvement, and he had given it the preference from a full persuasion that it was the station assigned to him by Divine Providence.

He therefore entered upon his work in humble dependence upon divine aid; and notwithstanding discouraging appearances, encouraged himself in the Lord, and confidently anticipated his sanction and blessing. Ten days in each month he spent at Sheerness. The retirement of that place he found highly favourable to communion with God; there he learned many useful lessons, and there he had the satisfaction to see many sinners brought to God.

The history of this period will be chiefly supplied by extracts from Mr. Entwisle's diary and correspondence.

"Sheerness, Aug. 30.—Now I am settled in my new circuit. I find the societies in a languid state. Few of *the* members meet regularly in class; and there is a ge-

neral want of attention to discipline. This is owing, in part, to the preachers being so much absent last year, begging for Sittingbourne Chapel, and during the time of Conference. Yesterday and to-day I have been much depressed and discouraged at present appearances; but I trust I am in the place Providence has assigned me, and am resolved to lay myself out for usefulness. Lord, help me.

"Sept. 13.—My heart, (if I know it,) is more engaged with God than usual; and my concern and habitual care for the work of God greater than at any former period. O how I long to see Zion built up and God glorified. Yet I feel discouraged with the present state of religion in this circuit. O Lord, arise, and maintain thy own cause, and let thy right hand and thy holy arm get thee the victory; let it bring wondrous things to pass.

"Sheerness, Oct. 20.—Yesterday was a blessed day. Our congregations were large. The word seemed to have free course: a crowded audience, with attention still as night, hung on the lips of the preacher, while the flowing tear proved that some felt a lively interest in the awful subject. The text was Matt. vii. 13, 14. Afterwards at the Lovefeast, several declared what God had done for their souls. In this place, I think, there is a sound of abundance of rain. The promise of a shower drops already from above. Three persons have found peace with God; several are under awakenings; the old professors are increasing in the life and power of religion: and a general feeling is excited in the congregation. I trust I am in the right place.

"Nov. 1.—This forenoon, in my study, my soul received a renewed baptism of the Holy Ghost. Oh! what humiliation and self annihilation did I experience. What unutterable desires to live to God, what nearness and confidence, what reverence and holy familiarity did I feel! Lord, I give myself, my body, my soul, my all, to thee for ever. O may I never more grieve thy Holy Spirit.

'O God, let all my life declare
How happy all thy servants are,
How far above these earthly things;
How pure when washed in Jesu's blood;
How intimately one with God,
A heaven-born race of priests and kings.'

"Nov. 15.—On my passage from Chatham to Sheerness I had much agreeable conversation with a sea-officer who seems to fear God. The Lord has many hidden ones, who endeavour to serve him in different departments. They are his peculiar treasure. He knows them, and he will take care of them.

"Nov. 22.—On Thursday evening, on my return from Sheerness, I very narrowly escaped being sunk in a small boat through the imprudence of the waterman. There were eight or ten of us in the boat in deep water, and in the midst of an impetuous stream. Had I gone into eternity, I have no doubt, death would have been to me eternal gain. God is mine and I am his for ever. Yet I thank God for the sake of my dear wife and children, that I am still in the body. O may I live to him alone.

"Sheerness, Dec. 6.—I feel a most vehement longing to be wholly devoted to God. My present situation in this retired circuit, in which I regularly spend more than one third of my time at Sheerness in my own room, and the other chiefly at home, is highly favourable to piety. And though the sphere of action is confined, beyond any I have before occupied, yet I never saw so much fruit of my labour. I do sincerely resolve, God being my helper, in this solemn place and in the divine presence, to make an entire surrender of my all to him for ever. Amen.

"Jan. 31. 1807.—The cause of truth and religion among us prospers. Sinners are converted, and the cords of Zion are lengthening. O may my heart glow with zeal for God, and love to souls.

"March 16.—My soul is much blessed with the divine presence. The Lord assists me in my public labours, and there is much good done. It is seldom in this country that there are great revivals as in Yorkshire; however, I think about seventy souls have been added since the Conference, and our prospects widen. It is desired by a respectable circuit in Lancashire that I should labour with them next year. But I cannot leave this place at the end of *one* year, while the work is so prosperous. I am the Lord's, and desire to be used when, where, and how he pleases."

On the last Sunday evening in this month, my father preached at Sheerness on Mic. vi. 8, "He hath shewed

thee, O man, what is good," &c. In speaking on "doing justly," he was led to make some pointed remarks on the duty of *restitution*. A few weeks afterward, he received a letter from a young man who had been present on that occasion, thanking him for his sermon, and stating that he had some years before robbed his master of above five pounds; but that he had been so wrought upon by what my father had said on the subject of restitution, that he had returned the money with interest the week before he wrote.

My father attended the Conference at Liverpool this year; but made no particular memoranda of its proceedings. On his return, he met with an accident, which but for the care of a gracious Providence, might have been of serious consequence. He makes the following grateful record:—

"Aug. 15.—Last Wednesday, on my return from Liverpool, the coach fell down in Derby. I was on the outside, and fell on my side: my right leg was under the boot of the coach, till it could be lifted up. Thank God, that I was not taken from my family in a moment. I arrived at home at one o'clock yesterday, very sore and exceedingly ill. I am lame of my right foot, and much hurt in my side; but hope I shall soon recover. I bless God that I was enabled to get home, having nearly one hundred and sixty miles to ride after my fall. May this affliction be sanctified. I trust it is amongst the 'all things' which 'work together for good.'

"Sun. 16.—Unable to preach or attend public worship. Thy will be done. Mon. 17.—Still the Lord's prisoner. Tues. 18.—Much better; blessed be God. Wed. 19.—My strength increases: pain less. Thurs. 20.—In much weakness of body, preached at Rochester on 1 Pet. v. 7, 'Casting all your care upon him, for he careth for you.'

"Sat. 22.—Sailed to Sheerness. Blessed be God, hitherto he has helped me. I am now in my work again. O may I be more zealous and more faithful! Amen. This stroke has impressed my mind deeply with a sense of the necessity of living for eternity. Soon will my time of trial be gone. Seasons and means of grace will be no more. Opportunities of doing good will not return.

'Jesus, confirm my heart's desire
To work, and speak, and think for thee:
Still let me guard the holy fire,
And still stir up thy gift in me.'

"Aug. 29.—The effects of my fall are still felt, and probably will be so occasionally, while in the body. May this effectually remind me of my dissolution. I am able, however, to attend to my work. O may I labour with increasing zeal and earnestness to promote the glory of God and the good of mankind. Latterly it has appeared to me an awful thing for a preacher to give up his accounts. The Lord grant that I may obtain mercy in that day. Amen.

"Sheerness, Sept. 16, 1807.—Walking this forenoon into the garrison to see a sick man, in a moment my mind was unusually affected with a sense of my unworthiness and former sins. I have a full confidence of my forgiveness and acceptance through the beloved, yet such a recollection and humbling sense of former sins and follies filled my mind as I have seldom experienced. O God, thou knowest my foolishness; and my sins are not hidden from thee. I see evil enough in my old sins to make me go softly all my days. These views and feelings come from God, I doubt not, as they produce self-abhorrence, and humiliation, unaccompanied by discouragement. I find I can trust in the divine mercy, and am resolved to give myself anew to God, believing that his Holy Spirit shall help my infirmities.

"Oct. 6.—The work of God still prospers in this circuit. Never did I see so much fruit of my labours as here, in the time. And God is enlarging our borders. Hereby our work is increased, but we have strength according to our day. My colleague, Mr. Stanley, is a healthy man, and has his heart in the work; so that I have good help; indeed, without this, the work could not be done. Having no horse, we have much walking in lonesome roads, narrow lanes, wet fields, and, in one instance, through an extensive park, in the night. As yet, we have no lodgings in our new places. One of them is five miles, another six, and another eight miles distant; from these places we return to supper. However, we have souls for our hire; and many poor people come two, three, and even four or five miles beyond

where we preach, thirsting for the words of eternal life. In these places, and others in this country, the people never before heard a Methodist preacher. The whole country seems ready to receive us; and I doubt not, but we could introduce preaching into every village, had we an opportunity of going. But this we cannot do, unless we had another preacher.

"Dec. 26.—Some months ago, we began preaching at Cobham: many people have attended, and some appear to have received good. Lately the enemy has stirred up a degree of persecution, so that it is hard to say whether we shall be able to continue to visit them. However, it is the cause of God. He can make our way plain. May he undertake it for the glory of his name. Amen.

"Jan. 1, 1808.—Attended the monthly meeting of the Justices at Rochester, to obtain peace at Cobham; they promised to suppress the riots. Our Quarterly Meeting was held at Brompton. All was peace.

"Cobham, Sun. Jan. 10.—Some scores, young and old, endeavoured to disturb us, by blowing horns, beating kettles, &c. It brought to my mind the accounts of the persecutions of the first preachers. 'I esteem the reproach of Christ greater riches than the treasures of Egypt.'

"Frid. Jan. 22.—Mr. Osborn and I walked over to Gravesend to-day to inquire about preaching there. Not so successful as we could wish; yet we hope God will make our way plain before us in due time.

"Feb. 4.—My heart is more and more devoted to God, and his work still prospers in this little circuit. To him be ascribed praise. It is likely my colleague will be married soon to a niece of my dear wife, and one of my spiritual children. I trust it will be for their mutual good.

"Feb. 5.—Attended the sitting of the Justices at Rochester. I hope the rioters at Cobham will be made quiet.

"Feb. 17.—National Fast. A blessed day. Preached at Upchurch in the morning, and at Gillingham in the evening. Delighted with the love and simplicity of the new converts at Upchurch.

"Feb. 18.—This morning I accompanied Mr. Stanley and Miss Jane Manley to St. Margaret's Church, where

they were married. I trust their union will be for God's glory, and their present and eternal advantage.

"March 17. Upchurch.—God is powerfully working in this neighbourhood. Many have been brought from darkness to light; and more appear to be emerging out of darkness."

About this time a rather singular incident occurred. Mr. Entwisle and Mr. Towner, one of the Gillingham friends, were walking together to Upchurch, where Mr. E. had to preach in the evening; and being engaged in earnest conversation about the desirableness of purchasing a pulpit-bible for the place,—an object for which it was difficult to raise the pecuniary supplies,—they unconsciously turned a little out of the path, and stood still conversing. As they stood talking, Mr. Entwisle, whose habitual activity of mind would seldom allow him to be motionless for many minutes together, was working his walking-stick about on the ground, when looking down he perceived that he had turned something up from under the soil, which, upon examination proved to be a very old purse, containing a Bank of England One Pound Note, and nine shillings in silver. He immediately exclaimed, "Now for the Bible!" The Note was very old, and almost illegible; but in going down to Sheerness soon after, a gentleman happened to be in the packet, who was a clerk in the Bank of England; and he advanced a pound on the old note. No owner being found for the old leather purse, its contents were consecrated to the service of Him whose providence had thus unexpectedly sent a seasonable supply; and a good pulpit Bible and hymn-book were purchased for the benefit of the poor society at Upchurch.

On the 18th of March, Mr. E. again visited Gravesend, and preached there for the first time. His text was Phil. iii. 8. He remarks on the occasion, "The prospect is pleasing. I trust a church will be founded here." His anticipations were abundantly realized; he had the pleasure of forming a small society there, and he lived to see Gravesend some years afterwards, the head of a circuit with two preachers, and a greater number of members than he found in all the Rochester Circuit.

In a letter to Mrs. Pawson, dated March 30th, he writes:—"The blessed work of God is going on well in

these parts, and our borders are enlarging, but our labours are much increased thereby. When I came into this circuit, it was accounted proper for invalids, having only *four* places included in it. Now, it is become the most laborious I ever knew. But our success makes labour sweet; and I bless God I can walk six, ten, sixteen miles day after day without *much* fatigue. Amongst other places into which we have lately introduced the Gospel is Gravesend, which contains about seven thousand inhabitants by computation. Our prospect there is highly encouraging. The Lord is powerfully at work in this country: our brethren in the Canterbury and Seven-Oaks Circuits are greatly blessed in their labours. O Jesus, ride on, till all are subdued."

On the 1st of April, my father preached again at Gravesend, and formed a society, consisting of Mr. and Mrs. L——d. He used sometimes in after life to refer to it with a pleasant smile, as *the most united* society he had ever known, except that at Dewsbury which adhered to Mr. Wesley after Mr. Atlay's division: this, like the one now formed at Gravesend, consisted simply of a good man and his wife; but each proved a nucleus around which numbers continually gathered, until they were counted by hundreds.

My father always took occasion from the return of his birth-day to review his course with more than ordinary strictness, and to renew his engagements with God. He generally made a particular record of the result of such inquiries in his journal. Of his spiritual state and progress during the past year he thus writes:—

"Rochester, April 15.—I awoke very early this morning in the spirit of prayer, devotion, and thanksgiving. At three o'clock this morning, I entered upon my forty-second year. Blessed be God for preserving grace. Oh! the mercies I have received! the blessings of the upper and the nether springs which my God has bestowed upon me. They are innumerable. Upon the whole, I think this has been one of the most active years of my life, and one of the most useful in my Master's work. Yet, *oh! my omissions!* my *manifold omissions!* Be merciful unto me, O God, for the glory of thy name; and purge away my sins for thy name's sake.

"Gillingham, April 19.—Dined on board the Sand-

wich, in which are confined about nine hundred French prisoners. The Commander and his lady are not far from the kingdom of God.

"Tues. 25.—Lame with rheumatic pains. Good is the will of the Lord.

"Gravesend, May 6.—The prospect here is contracted for want of a suitable place of worship. May God undertake for this people and provide for them.

"Cobham, Thurs. 19.—God stilled the madness of the rioters, and we had a blessed season. My soul was filled with love to God and man; and the few that fear the Lord were melted down before him.

"Cobham, June 16.—The disturbers with horns, &c. exceedingly troublesome.

"Lower Rainham, Frid. 17.—Yesterday persecuted; to-day caressed. 'In honour and dishonour.'"

Mr. Entwisle was accustomed kindly to notice the children and servants in the families by whom he was entertained. He hoped that by conciliating their esteem and affection, he should acquire greater influence over them for good. He knew, too, that a "word spoken in season" with a view to their spiritual profit, accompanied with fervent prayer for the influence of the Holy Spirit, might leave a lasting impression, and prove a *seed*, which under the genial influence of the Sun of Righteousness, might some day spring up and bring forth abundant fruit. He seldom allowed the opportunity of thus speaking a word for God to pass by unimproved. His look and manner on these occasions were attractive and winning. The sweetness of his tones, with the benevolence and holy joy that beamed forth from his countenance, convinced the young that *he* was *happy*, and made them *feel* that he was their friend. An incident illustrative of this trait occurred about this time.

At Gillingham, a place visited by the travelling preachers every Tuesday evening, lived a respectable elderly couple of the name of Dyer. Mr. Entwisle was frequently entertained at their house. On one of these occasions a little girl, about twelve years of age, was on a visit at Mr. Dyer's. On going away, Mr. Entwisle affectionately took her by the hand and said with his accustomed sweetness, "Well, my dear, are you on the Lord's side?" Won by his kind and condescending

manner, she readily replied, "I hope so, Sir." After he had left the house, she inquired of Mrs. Dyer, "What the gentleman meant?" Mrs. D. was well qualified to explain to her how much was implied in being on the Lord's side. The important question fastened upon her mind: she became much affected; she considered herself pledged by her reply to be the Lord's; and resolved not to violate her engagement: she earnestly sought, and after some time happily *found* the Lord. Of this blessed result, however, Mr. E. was ignorant, until he visited Gillingham about twenty-nine years after, when he learned from Mrs. Dyer, who was still living (at the advanced age of eighty-four years,) that the little girl referred to had become decidedly pious, had been married to a clergyman, and was the mother of a large family. "A word spoken in due season, how good is it."

After the March Quarterly meeting, Mr. Entwisle received pressing solicitations for his labours during the ensuing year from the Stourport, Sheffield, Newcastle-upon-Tyne, and Manchester Circuits. He gave the preference to his native town, to which he felt himself under peculiar obligations. There he had first become acquainted with Methodism: there he had found the Lord: there he had been guided and nurtured by fathers and mothers in Israel; and a direction had been given to his mind and heart, to which he felt himself in a great measure indebted for his comfort and usefulness in after life. Under a deep sense of obligation, he greatly desired to impart to his townsmen some spiritual gift.

Still it is doubtful whether the humble views he entertained of himself would not have led him to shrink from a post of so great responsibility, had he not been influenced by the hope that he might be useful to his numerous personal friends and relatives there, and especially to his *aged father*, who still remained a stranger to the enjoyment of experimental religion. He had been in the habit of frequently writing to him most affectionately and faithfully on the subject, but with little beneficial result. In the course of the past year, his father had been dangerously ill, and had manifested some concern about his spiritual safety: although recovered, it was not to be expected that he could survive many years; a residence in Manchester would afford the opportunity

of frequent interviews, and of bringing all his influence to bear upon him and the family. He, therefore, felt it his duty to do violence to his love of seclusion, and to embrace this providential opening, trusting in the Lord for all needful supplies of grace. Having acted the part which his views of duty required, he then committed the matter to the Lord, assured that if "in all his ways he acknowledged him," the Lord would "direct his paths."

The preachers in the London District having elected Mr. Entwisle their representative in the Stationing Committee, an office and honour which he neither expected nor desired, he was obliged to leave home early for the Bristol Conference. He was kindly entertained at Mrs. Castleman's, a widow lady with whom he and Mr. Pawson had sojourned at the Conference of 1802. On this occasion Mr. Jonathan Parkin was his companion.

On Wed. 20th, the Stationing Committee commenced their labours, which were not concluded until Sat. 23rd. Mr. E. remarks:—"Nothing but Christian temper shewn through the whole business."

"Mon. 25.—Conference commenced. Two hundred and fifty preachers present. Mr. Jas. Wood, *President*. Dr. Coke, *Secretary*. Business goes on well. Mr. Wood acquits himself much to our advantage, and with credit to himself.

"Wed. 27.—My appointment to my native town has been brought about without my interference, and I believe it is of God. Yet to me it appears no light thing. To undertake such a charge is awful. Three thousand four hundred souls to be cared for and watched over, will require great attention and activity. My soul is impressed with a sense of the awful responsibility attached to the office of superintendent of such a circuit. I see and feel the necessity of more knowledge, zeal, and piety.

"July 29.—Every business which has come forward this Conference has raised the brethren in my esteem. There are honesty, integrity, piety, zeal for God, and disinterestedness among them indeed.

"Tues. Aug. 9.—Conference ended in peace. We had a blessed refreshing season at the Lord's table. My soul was filled with the love of God."

During the brief interval between his return from Conference and his removal from Rochester, a space of only one week, Mr. Entwisle was chiefly employed in preparing for his removal, and parting with beloved friends. Never did he feel more under such circumstances than on the present occasion. He was much attached to the people, and was held in the highest esteem by them. He had a large circle of pious and intelligent friends, with whom he had often held sweet communion. One of Mrs. Entwisle's sisters, Mrs. Manley, had been resident at Chatham for many years; with her amiable family much agreeable intercourse was enjoyed, the pleasure of which was heightened by the conversion of one of the daughters, Miss Jane Manley, and her subsequent union with his esteemed colleague, the Rev. T. Stanley.

His ministry, too, throughout the circuit, had been greatly owned of God: five new societies had been formed: the number of members had increased from 375 to 550; discipline had been re-established; and all the societies brought into a lively and prosperous state. A new chapel had become necessary in Rochester; subscriptions had been in progress for some time, and all the arrangements made for commencing the work with a fair prospect of success; suitable provision had been made for the second preacher, so that it was no longer necessary to go from house to house for his meals: and the Rochester Circuit, which for some years had been nearly stationary, from that time took a higher rank in the Connexion, and an impulse was given to Methodism in that neighbourhood, which has been felt ever since, and has issued in such an enlargement of the work as to render two divisions of the circuit necessary; Sheerness and Gravesend having successively been constituted the heads of separate circuits.

In regard also to personal religion, it was a time of considerable improvement: the sweet communion with God enjoyed in this circuit, and especially in his retired chamber at Sheerness, was often referred to in after life, with the liveliest emotions of thankfulness and joy. Upon the review of these two years, Mr. E. remarks:—"Blessed be God, I shall always remember with gratitude the time I spent in the Rochester Circuit, and believe I shall be better for it to all eternity."

CHAPTER XI.

FROM THE TIME OF HIS LEAVING ROCHESTER TO THE CONFERENCE OF 1812. MANCHESTER AND LIVERPOOL.

On Thursday, the 25th of August, Mr. E. with his family arrived in safety at Manchester. The appointment for this year was—Joseph Entwisle, Miles Martindale, John Stephens, John Brown; Evan Parry, Welsh Missionary; Robert Costerdine, Supernumerary.

My father thus records his feelings upon entering on his work in his native town:—

"Manchester, Aug. 27.—Many things concur to recall to my remembrance former days. My soul is filled with gratitude to the God of all my mercies, and deeply humbled before him. My work appears, and really is, great and important, and a high degree of responsibility attaches to my office. O Lord be thou my guide and strong helper. I solemnly, in thy awful presence, make a surrender of my all to thee. O Lord, accept me: direct me: assist and succeed me in my labours."

In this large and important circuit, his time was so unceasingly occupied, that few opportunities could be secured for recording in his journal passing events, or the variations in his religious experience:—a practice which he had long proved to be highly conducive to his spiritual profit. The materials for this part of his history are therefore less ample than in former years. The following are extracts from his journal:—

"Sept. 21. Miles Platting.—Preached in a cellar. Blessed be God I found it good to preach the Gospel to the poor.

"Nov. 26.—On a review I find that I have been too much in a bustle this week. The variety of things which require my attention have crowded upon me, and perplexed my mind. I have not had my usual recollection: I have not taken things *separately*, but *together*.

Hence embarrassment in my work, and perturbation in my mind. Still my heart cleaves to God.

"Jan. 1, 1809.—Having concluded the last year with about 2,000 persons in singing and prayer, I began this year in the same way, resolving to devote my all to God. This afternoon, at the renewal of the Covenant, Oldham Street Chapel was again crowded. I found my mind greatly affected; especially when the whole assembly, by standing up, expressed their resolution to devote themselves to God. This day, I doubt not, will long be remembered by many that were present. I feel the vows of God are upon me; and, though conscious of my weakness and inability, am resolved to bind myself unto the Lord in an everlasting covenant, never to be forgotten. Lord help me.

"Sat. Jan. 22.—This day I began reading again Matthew Henry's Life. Humbled and abased by a comparison of myself with him. His vigorous mind was habitually exercised. Often do I resolve to be recollected, and to put forth all my strength in getting and doing good; yet hinderances strew all the way. Well, I'll not tamely submit. This solemn hour I resolve to make new efforts. I am God's servant, and he will surely help me, both as a Christian and as a minister.

"Feb. 18.—This week I find more than usual of the spirit of a pilgrim. The sicknesses and deaths of several of my brethren, of whom I have heard, have had a good effect upon me. I have read Philip Henry's Life with much profit. He was called 'Heavenly Henry.' He had his conversation in heaven indeed. May I follow him as he followed Jesus Christ.

"March 11.—My mind is more and more impressed with a sense of the necessity of walking with God. My office and station are sacred; but it is possible to bring a carnal, worldly heart to spiritual work. O may I be 'a man of God:' not only authorized and employed of God, but a temple in which he resides, and unreservedly devoted to his service.

"April 1.—J. Cheetham, an old disciple, who has known and enjoyed God above forty-seven years, drank tea with me. His piety and humility affected me much. He gave me an account of some fruits of my early labours in the ministry, which afforded me encouragement, and excited gratitude.

"April 3. Partington.—Met with several here who had been profited by my preaching before I began to travel. To God be all the glory.

"April 29.—This week has been completely filled up with public and private duties. My hands, and head, and heart have been engaged. Such a multiplicity of affairs come under my consideration, besides preaching, &c. that I have little time for preparing for the pulpit. However, I thank God for a spirit of habitual diligence in my work. My soul longs for fruit of my labours, and for a nearer conformity to God. Surely the Lord will fulfil my desire according to his holy word.

"May 27.—Unexpectedly called away to Colne, to preach the funeral sermon of the late Mr. Sagar. On my way to Southfield, old scenes brought to my recollection former times. Many a solemn and sorrowful, and many a joyful day have I had in this country. It is about thirteen years since I was in this neighbourhood last. How many are removed! Lord, prepare me to follow them.

"June 3.—I have just received intelligence of the death of Aunt Pawson. How rapidly do my friends drop off. She died in full assurance of faith. After a life of exemplary piety for a number of years, she made a blessed end. I have had many seasons of instruction and comfort in the society of Uncle and Aunt Pawson. Now they are both gone to their reward. O may I follow them as they followed Christ. Soon shall I be gathered to my fathers. May it be in peace. Amen and Amen.

"June 17.—My time this week has been almost wholly filled up with the performance of duties not the most agreeable. Often do I look backward on the times when I had nothing to do but read, meditate, pray, preach, &c. O that I had better improved those seasons. Well, thank God, my heart is now engaged in his service. I desire to know and do his will. In comparison of this every thing else appears trifling. A busy, bustling time is approaching. I feel much concerned that I may be prepared for the approaching Conference, by a deeper baptism of the Spirit, and a greater power to preserve a recollected, composed temper. O Lord, help me in all things to glorify thee.

"July 1.—I perceive that by the various and com-

plicated concerns of this large circuit, and of the Connexion, which, from my situation this year, necessarily engage my attention, my mind is in danger of distraction. God has impressed my soul with the necessity of more prayer, and a closer walk with him. Lord, help me. 'They have made me the keeper of the vineyards.' Let me not neglect my own. I resolve, by God's grace, 1. To be more frequent and fervent in prayer. 2. To endeavour to keep my mind habitually recollected and stayed upon the Lord. 3. To interfere in no public matters without an evident call of providence, nor to be forward in meddling with any of the things which now particularly occupy the minds of many brethren. 4. Never to attach myself to any little parties which may be formed in the Connexion. My first leading object shall be to maintain communion with God, and to please him; and my second, to do good to others by a constant attention to the important duties of my station. O Lord, do not let me trust in any arm but thine.

"July 23.—A bustling week. Much employed in seeking lodgings for the preachers at the approaching Conference, which is to be held at Manchester. Still greater hurry and bustle are before me. This, however, comes in the way of providence. May I be preserved in a spirit of recollection and calm tranquillity. O Lord, help me to watch and pray, to preserve self-possession, and in all things to exercise a single eye to thy glory.

'O that to thee my constant mind
Might with an even flame aspire!'

"Sept. 3.—Entered again upon my regular work in the spirit of prayer, resolving to spend and be spent in the service of my God and Saviour.

"Nov. 4.—Last night I heard the Rev. Robert Hall preach on Isaiah xliii. 10. Depth of thought, purity of diction, simplicity of manner, soundness of doctrine,—evangelical and experimental, and a glowing energy and unction characterized the sermon and the preacher. The sermon made a deep impression on my soul. I am the better for it to-day. My soul pants for the living God.

"Nov. 25.—Various occurrences in the Society have occasioned me some anxiety of mind. I wish I could,

like the holy angels, do my work, and be calm. Perhaps I wish for too much. I am yet in a state of trial. Quere. Can any man live in the spirit of an office like mine, without frequent and *painful* exercise of mind?

"Dec. 2.—I have finished this week the first volume of Boswell's Life of Dr. Johnson. He was great in his way; but he had his defects. A love of what he regarded as pleasing to God seems to have predominated in his mind. While *he* was writing the Rambler, compiling his Dictionary, &c. Messrs. Wesley, Whitfield, and their coadjutors were evangelizing this kingdom, and spreading Christianity on the vast continent of America. God makes use of various instruments. Those employed in promoting his glory in the salvation of men are 'vessels of honour.' O my Lord, strengthen me that I may put forth all my energies in so divine an employment.

"Dec. 9.—In reading the second volume of Johnson's Life, I could not but observe how dark he was with respect to spiritual things, and how his *fear* of offending God was mixed with a love of company, plays, &c. and also, how he *dreaded death*. Thanks be to God for *Christian experience*.

"Sat. Dec. 16.—For *the first time, all* my children are *at home together*. My concern for their good in both worlds 'grows with their growth.' I hope they do fear God, and pray that they may become Christians indeed. I do not wish them to be great, but good. May they have neither poverty nor riches, but food convenient for them, and true religion in their hearts.

"Thurs. Dec. 21.—We had a conversation at the Leaders' Meeting on '*Amen*.' I fear a fermentation. The leaven is not good. Satan is busy. God's work is prospering, and Satan is trying his strength. The cause is God's. How boisterous are the human passions! How much of human weakness mixes with religion!

"Jan. 6, 1810.—The first week in the new year is nearly gone. I have been much blessed in my early morning exercises of prayer, reading the Holy Scriptures, and meditation on the truths of the Gospel. Some addition has been made to my stock of knowledge. Yet how little do I know, and that little imperfectly. I long for more retirement. Perhaps an enemy has a hand in

this. May I cheerfully attend to present duty, and obtain mercy to be found faithful. Amen.

"April 28.—I have lately received invitations to labour next year, from Newcastle-upon-Tyne, Sheffield, Wakefield, Bolton, Stockport, and Liverpool. A consciousness of my unworthiness makes me wonder that the Lord suffers me to be noticed by the people. God be merciful to me an unprofitable servant."

To his esteemed friend, Mr. Edmondson, he writes about the same time:—

"Respecting stations, I never found my mind in such a state of perfect equilibrium. I cannot choose. My lads are now growing up fast, and one after another will want a situation. I seem now to begin to live over again in them. As it respects myself, this world appears nothing, and no particular spot in it seems to attract me; yet a concern, (I trust not unlawful or immoderate,) for the present and eternal good of my children, leads me to pray much that God may fix the bounds of my habitation where I may have it in my power to act the part of a father toward them. May the Lord direct us in all our paths. Surely he will, if we acknowledge him in all our ways.

"I can say with you, that I love the brethren better than I did twenty years ago; and I feel a strong and growing attachment to the few old acquaintances that are left. Last week I attended a friendly meeting of preachers at Rochdale: twelve were present. I felt much, when, looking round, I perceived that I was the oldest both in years and in the work. Time insensibly steals away. O that I might better improve it. Well, through divine help, I will aim at it.

"Poor Joseph Cook! He is dying, if not already gone. For several months he has not been able to preach. Last week it was expected every day he would exchange worlds. You and I should like best to die *in the old ship*. I venerate Lord Collingwood who lately died at sea; but more do I venerate a Methodist preacher who abides by his first calling, till his labours end with his life."

"June 2.—Amidst a variety of unavoidable interruptions to my studies, &c. my mind has vigorously pressed forward toward the mark. I have full evidence of a growth in personal piety. I feel increasing deadness to

the world: invisible and eternal things are realized by faith. I long to be entirely consecrated to God. O may I deserve the character of a 'man of God':—inhabited, influenced, employed, assisted, and blessed of God. O all-seeing God, take from me whatever would offend thee."

Among the "interruptions" referred to in the preceding quotation, was a visit by Dr. Coke, upon whom chiefly devolved the arduous task of raising the necessary pecuniary supplies for the support of our extending Missions. No such machinery existed at that time as is now found so efficient for this purpose. Every thing depended upon the personal exertions of Dr. Coke and the preachers, who usually accompanied him, and who preached and made annual collections in aid of the Mission Fund. The total amount thus raised in the Manchester Circuit during Mr. Entwisle's first year, was £57 19*s.* 3*d.* This year it rose to £148 6*s.* 3½*d.* A gratifying proof of the progress of religion, and of the increased diffusion of Christian principle since that time, is furnished by the fact,—that on the very same ground there was raised in the year 1847 in support of this great Christian enterprise, the noble sum of £2598 7*s.* 3*d.*

On Sat. June 9th, he writes:—"This has been a busy week. Meeting classes, registering the names in the circuit book, settling and arranging various things previous to the Conference, have filled up a great part of my time, besides visiting the sick, preaching in the country, and meeting the leaders. May I never be unemployed or triflingly employed.

"June 16.—On Wednesday last I received a letter from Bristol, informing me of the removal of my most beloved friend, R. Lomas. He died well. His last words were:—'The crown is coming: I am going to the crown of life.' This event has affected me exceedingly. Our souls were one. Early in life, living in the same town, we formed an intimate friendship. Four years we laboured together in great harmony. During an acquaintance with him of at least twenty-five years, I never heard him speak an unadvised word, or saw his spirit ruffled. Such were the proofs I had of his integrity, that I could have ventured my life on his veracity. He was very highly esteemed by all who knew him; but a

natural reserve of which he often complained, concealed some of his excellencies from those who saw him at a distance only. The loss occasioned by his death, is great to his friend—to his disconsolate widow and five children—and to the church of God. How rapidly in the prime of life, drop off my contemporaries. My heart feels these bereavements. O my gracious Master and my God, may I obtain mercy to be found faithful unto death.

"July 14.—I am now concluding my labours in my native town. Blessed be God for peace and prosperity. My labours, I trust, have been in some measure useful; but I am an unprofitable servant. I see many defects. God sees more. Lord, have mercy upon me: forgive all my sins, especially my omissions. May my future life be devoted to the service of my God and Saviour.

"London, Aug. 16.—At noon our Conference concluded: my mind was much affected. Last Conference the thought that *all* present would not probably meet again, almost overwhelmed me. Since then fourteen brethren have died, among whom was *my dear friend Lomas*. Death's shafts flew near me when they struck my friend. God only knows who will be next. While singing the concluding hymn I felt more than can be expressed. And still more, when Mr. Benson, in broken accents, said, 'We shall never *all* meet again; we never have done so.' Every year some of our brethren depart. 'My heart is fixed, O God, my heart is fixed!' I am resolved to consecrate my service to God. May I be a vessel to receive and an instrument to communicate divine grace."

My father was now appointed to labour in the Liverpool Circuit, the superintendency of which was committed to him: his colleagues were the Rev. Messrs. James Bogie, James Buckley, and Jabez Bunting.

It was with mixed feelings that he took leave of his native town. He had entered upon his work there with much fear and trembling, and with an intense desire to be useful to his relatives and townsmen. The Lord had given him favour in the sight of the people, and had owned his ministry. He had laboured harmoniously with his colleagues; peace had been maintained in all their borders; and a goodly measure of success had

crowned their united efforts. At Altrincham, Cheetham-Hill, Chorlton, and other places, there had been a gracious revival of the work; and the number of members had increased from 3425 to 3799, all of whose names he entered with his own hand in the circuit book. His two younger brothers, Thomas and William, with their wives, had become members of the society, and bid fair for the kingdom of heaven. All these things awakened feelings of gratitude and joy. But these pleasurable emotions were not without alloy. His aged father, now in his sixty-eighth year, and his eldest brother, were still strangers to the enjoyment of experimental religion. This was a grievous drawback upon the pleasure with which he contemplated the state and prospects of his relatives and friends in Manchester. He, however commended them to God in prayer, bespoke for them the affectionate oversight of the preachers, and encouraged himself by the hope, that the earnest prayers which he had been offering on their behalf for near thirty years would ultimately be answered in their conversion to God and everlasting salvation.

On Frid. Aug. 31, he bid a mournful farewell to his numerous relatives and friends, and left his native town for Liverpool, the scene of his future labours, where he arrived at six in the evening. At seven he preached in the chapel adjoining to his house, Mount Pleasant, on Phil. i. 27,—"Striving together for the faith of the Gospel." The feelings with which he entered upon his new circuit are thus described:—

"After six weeks' bustle, I am again settled in my work. Blessed be God. My present situation is important: it is awful. Besides preaching to large congregations, I have the charge of this circuit, in which are about three thousand in society. To do my work well, it is necessary to be serious, spiritual, recollected, zealous, and indefatigable. O Lord, give me wisdom, prudence, zeal, and every thing necessary in my present station."

To his esteemed friend, the Rev. Jon. Edmondson, he writes soon after his arrival:—"In this town we have an extensive field. Our congregations are large and attentive. The society in the town consists of about two thousand six hundred members. But as there are three

Leaders' Meetings, our affairs are managed better and with more ease than at Manchester. Yet, it requires constant vigilance and activity to keep things right.

"We are going on comfortably. My colleagues are good and agreeable men. Mr. Bunting, of course, outshines us all in the pulpit. I am satisfied. Vessels of stone and wood are useful in a great house, as well as vessels of gold and silver. May I obtain mercy of the Lord to be found faithful."

For some weeks my father laboured under deep depression of spirit, and was the subject of violent and distressing temptations, from which, though he earnestly sought, he did not obtain deliverance for a considerable time. The following extracts refer to this time of sore temptation.

"Oct. 6.—For nearly a week I have had one continual conflict in my mind: I have had doubts whether I am in my right place, and have been perpetually tempted to dissatisfaction with the house in which we live, the dull, dark situation, and the troublesome neighbours behind us. I have often been troubled with blasphemous thoughts which have been suddenly injected into my mind. In my reading and meditation, have felt dark and confused: my views are so contracted and my mind is in such a state, that I long to fly from all the world, either to obtain help and comfort from God, or to mourn alone. In the night my sleep departs from me. In my waking moments I endeavour to pray, but one distressing thing after another rushes upon my mind; and I am in such a frame, that notwithstanding all I have to do in this large society, I seem as if I could do nothing. I am 'at my wit's end:' Lord, undertake for me. Whatever becomes of me, I will endeavour to do the work of God *as I can*, and leave myself in his hands. 'Though he slay me, yet will I trust in him.'

"Oct. 11.—Day by day I am the subject of sore temptation and deep depression, bordering upon habitual gloom. My temper, naturally cheerful, and inclined to look on the bright side of things, seems to have received another bias, and I look on the dark side. I can enjoy nothing. I hate sin, and long to be holy. O my God, if I may call thee mine, what shall I do? Art thou chastising me for my unfaithfulness and unprofitableness?

O Lord, use the rod, and not the sword. On thine infinite mercy I cast my soul, my all.

"Oct. 13.—During this week the anguish and distress of my soul have been great indeed. All this while my soul lay prostrate in the dust. I loathed myself and sin. I longed to be holy. I groaned unutterable things when I could not to my own apprehension, pray at all. Blessed be God, this evening, my soul is at peace. I feel no ecstacy or transport, but a calm waiting upon God. The snare is broken. My heart is at liberty. And now I verily believe my late exercises are for my good and God's glory. God will help me. In him I confide: to his glory will I live and die.

"Nov. 3.—A painful trying week. Three persons, unknown to me and the leaders, had put up an organ in Pitt street Chapel. Many were offended. A fermentation took place. I thought it my duty, 1. To censure the persons who had acted so unconstitutionally: 2. As the organ was against rule, to have it silenced and removed: 3. If they wished to petition Conference for the repeal of the rule against organs, I had no objection. Perhaps some may be offended with my conduct, but I acted according to rule; and was enabled to be perfectly calm, though firm. I was supported by the leaders; and those who have done wrong, (I believe, from the best motives,) acknowledged it. I was afraid the peace of the society would be broken; now I hope not. Since then, my mind has been much more at liberty; my studies have been more pleasant; and I hope God will make me more useful in my generation.

"Sat. Nov. 10.—Began to meet the children: about fifty were present. O may the Lord assist us to do good to them. During the past week I have enjoyed much peace in my own mind and pleasure in my work. While reading Mr. Wesley's Journals, I have been charmed with his steady and cheerful perseverance in well-doing. Oppositions and difficulties only served to stimulate him to greater diligence and activity; and as he believed that God had employed him, he believed also, that he would help him. Indeed he seems to have *felt* habitually what he once expressed to his brother Charles:—'If the Lord bid me fly, he will furnish me with wings.'

"Dec. 15.—Ebenezer! Hitherto hath God helped

me. During the past week I have been much indulged with the divine presence. My mind has in general been stayed upon God and kept in peace. Yet I have laboured under a degree of discouragement in my Lord's work. I have not been enabled to study, pray, and preach as I could wish. I have had uncomfortable reasonings, at times, whether I am in the right place. But I perceive, such reasonings hinder me in my studies, and discourage me in public. I did not *choose* my own station. The cloud of providence went before me. I must then stir up the gift of God that is in me, and leave myself, my work, and my success with him. In reading over the diary of my late valuable friend Lomas, I find his exercises and reasonings were much like my own. He has now weathered every storm, and gained the haven of eternal rest. Well, by the grace of God, I will mind my work, and trust in him with all my heart. 'I will go in the strength of the Lord God. I will make mention of his righteousness, and of his only.'

"Dec. 26.—Met the stewards, &c. to settle the quarterly accounts. How much have we to do with temporal things! Lord, preserve the ministers from a worldly spirit.

"Feb. 2, 1811.—The affairs of this large circuit take up much of my time and attention; and to direct and govern requires much wisdom and discretion, firmness, and patience.

"Feb. 6.—Visited Stockport. Religion seems low here. The large factories are ruinous to health, morals, and religion. In another century, if the present system of working in factories be continued, a race of poor, effeminate, emaciated creatures will rise up.

"Feb. 9. Manchester.—I am now on a visit to my aged father, who is sick. I have *hopes* and *fears* concerning his salvation. O how happy should I be in such a visit as my name's sake Joseph had, recorded Gen. xlviii. Lord, have mercy upon my poor dear father.

"Feb. 16.—My heart glows with gratitude. On my late visit to Manchester, I found my father more disposed to seek God than ever I knew him. I trust he will at last fly to Christ.

"May 15.—Heard that my brother William is near death. Set off to Manchester. Found him very weak,

but happy. "Thurs. 16.—This morning administered the Lord's supper to my brother. He is ready for glory. He told me much of my being the means of his salvation. To God be the glory.

"Sat. 19.—The dying state of my dear brother William affects me much. He is only thirty-two years old, and is leaving a wife and four children; but he is happy in God. His ghastly visage is impressed on my imagination. O may I live for eternity. My turn must come; and when, and how, I know not. O may I be always ready: may I be found of God in peace, without spot and blameless.

"May 29.—Heard that my brother William is gone home. He died in great peace. Lord, prepare me.

"May 31.—At ten o'clock this morning we interred my brother. Many wept much. He died esteemed and respected by all who knew him. Two years ago he was brought to God. He was a quiet, retired Christian. Without ostentation, he was truly pious. In his last sickness, God highly honoured him. He left a glorious testimony. O may my last end be like his. I ask no higher honour in death than he has been favoured with. Lord, help me to live and die to thee.

"July 1.—The dispute about the organ runs very high indeed. Surely an enemy hath done this. There is more talk about the organ than about the presence of Christ in the new chapel. I fear the Spirit will be grieved; and if he be not the glory in the midst of us, we shall not prosper. My soul has been distressed beyond measure. O Lord, give me wisdom and discretion: give me a single eye, and let my whole body be full of light. And graciously dispose the minds of the brethren to mutual forbearance."

Whatever tended to interrupt the harmony of any Christian society, was regarded by my father with great apprehension. He was a lover of peace, and justly deemed it essential to prosperity. This dispute about the organ, therefore, gave him great uneasiness: he feared lest the cause of God should sustain injury. He saw that much depended upon the measures he adopted, and the spirit in which he acted. He felt the need of much heavenly wisdom and love, that he might be enabled to act with firmness and moderation. He laboured

hard to repress the violence of extreme men on either side, and to throw oil on the troubled waters. He asked counsel of the Lord, and he sought it by consultation with his brethren. Among others, he wrote to Dr. Clarke upon the subject, from whom he received a friendly letter, written with his usual brotherly freedom and kindness, in which he strongly expresses his well-known objections to the organ, and his high admiration of the *Liturgy*, which there was some talk of introducing in Brunswick Chapel. However some wise and good men may differ in opinion from the Doctor on these points, all will agree with him as to the importance of peace and love among Christian brethren. The following extracts from the Doctor's letter relate chiefly to the latter topic.

"Dublin, July 4, 1811.

"My Dear Brother,

"As you have been kind enough to favour me with an account of your circumstances in Liverpool, I shall simply give you my opinion on the subject.

"The *peace* of the church of Christ is certainly of infinitely greater consequence than any *house* is, in which that church may be called to worship. I suppose a new chapel was necessary at Liverpool; and may be, if properly managed, an endless blessing to the present generation, and to multitudes yet unborn. But should this said chapel become a source of *contention*, and a means of separating very friends by producing dissensions in the society, it would have been better, that a stone of it had never been laid. Satan is aware, that every chapel which is called for by an increase of congregations, is a fatal blow to his interest; hence he will, by every possible means, attempt to prevent the building; and if he cannot thus succeed, he will make that temple, the building of which he could not prevent, the means of strife and animosity; as he well knows, the cause of Christ can never prosper, where there is strife. Hence I have scarcely ever seen a chapel built, that did not become, at least for a time, a cause of jealousies, evil surmisings, and unbrotherly tempers; and sometimes even worse evils have taken place. Now I pray God to prevent every thing of this kind among you, where the cause of God has so long and so gloriously triumphed.

If, indeed, Satan can gain his end in this business, he will have such an honour as he has not lately enjoyed.

"With respect to the introduction of the *Liturgy* of the Church of England:—this book I reverence next to the book of God. Next to the Bible it has been the depository of the pure religion of Christ; and had it not been laid up there, and established by Acts of Parliament, I fear that religion would, long ere this, have been driven to the wilderness. Most devoutly do I wish, that wherever we have service on the forenoon of the Lord's day, we may have the Prayers read. This service contains that form of sound words, to which in succeeding ages an appeal may be successfully made for the establishment of the truth professed by preceding generations. Had it not been, under God, for this blessed book, the Liturgy of the British Church, I verily believe Methodism had never existed.

"I see plainly, that where we read these prayers, our congregations become better settled, better edified, and put further out of the reach of false doctrine. What is become of the numerous churches which have no such form of sound words? They are become, or are becoming Socinian and Deistical. Introduce the Church Service in God's name; not in any *abridgment*, but in the genuine original. Give my love to the blessed people of Liverpool, and tell them that this is the conscientious advice of their old servant and most hearty well-wisher. I could say much more, but the business of the Conference prevents me. So far we are going on blessedly. With love to sister Entwisle, and all your colleagues and their wives, I am, my dear Brother,

"Yours affectionately,
"A CLARKE."

On Friday, July 26th, Mr. E. arrived at Sheffield, where the Conference was to be held, and was most hospitably and kindly entertained at Mr. Holy's, together with Dr. Coke, and Messrs. Averill, Benson, Moore, and Edmondson. About three hundred preachers attended. Mr. Atmore was elected *President*, and Dr. Coke, *Secretary*. Peace and brotherly love prevailed. The following memoranda were written during this Conference:—

"Sun. July 28.—This morning the chapel was completely filled in the forenoon. Mr. Bradburn preached on Isaiah lii. 7. The singing was delightful. It exceeded all description: such vocal music I never heard any where but at Sheffield.

"Thur. Aug. 1.—I preached to an immense crowd on Heb. ix. 12. Most of the preachers were present. I felt much on ascending the pulpit. However, I endeavoured to look to my employer for help, and he did not disappoint me. I do not remember at any time to have had more conscious assistance from the Lord. May I praise him for all that is past, and trust him for all that's to come.

"Frid. Aug. 2.—This morning I have had a letter from Mr. Buckley. He says, all is peace in Liverpool. Opposition to the organ has ceased; and its erection is generally expected. Last Monday, Pitt street Chapel was nearly filled at the bottom; and they had a glorious outpouring of the Spirit.

"Sat. Aug. 3.—After a long discussion, well conducted on both sides, it was decided by a large majority that there shall be an organ at Brunswick Chapel. I trust we shall enjoy peace.

"Sheffield, Aug. 11.—After the bustle of Conference business, I now enjoy retirement, and feel an ardent desire in my heart to make a fresh surrender of myself to God and his work. Six years ago, my uncle Pawson and Mr. Bradford were with me at Mr. Holy's, where I lodge now. *They* are gone home, and many more of my brethren, some of them much my juniors. Lord, help me to live for eternity. I grudge the time lost at our Conferences, though necessary. However, it is the work of God in which we are engaged; yet, if all were set upon it, we might get done much sooner."

On the 30th of August, my father resumed his labours in Liverpool. The Rev. Messrs. Bogie and Bunting had removed from the circuit, and been succeeded by the Rev. Messrs. W. West, and J. Gaulter. The new chapel, (Brunswick,) was opened by the Rev. Dr. Coke, soon after Conference. An organ had been erected, and the Liturgy was introduced.

As Dr. Coke spent some weeks in Liverpool on this visit, my father was much engaged in assisting him in

Missionary affairs, in addition to the ordinary business of his large and important circuit. These secular concerns necessarily connected with the work of God, he bore as his cross, being most in his element, when directly engaged in communion with God in retirement, or in the service of his church by the public or private ministration of the word of life. "This week," he writes on Sept. 14th, "I have had little time for retirement. The fitting out of four Missionaries for Africa, different interviews with Dr. Coke, begging with him for the Missions, and various concerns of the society, have engaged my attention, and taken up my time. Leisure and opportunity for reading, meditation, and prayer, are very desirable. I desire them, not for the sake of rest and ease, but that I may get and do more good. I want more recollection; more habitual composure of mind; a constant attention to God, and to the business of the moment, without distraction. O Lord, help me. Am I not thy servant? Help me, I beseech thee. Amen.

"Fri. 20.—Visited in the river, with Dr. Coke, before they sailed, four brethren going on a mission to Sierra Leone. May the Lord go with them, and open a great and effectual door to them for the glory of his name. Amen." These were the first Wesleyan Missionaries sent to Africa. The writer well remembers accompanying his father and Dr. Coke on this occasion to the vessel which was about to convey these messengers of mercy to the African coast; and the energetic manner with which the pious Doctor remarked,—as he sat with them in the cabin, rubbing his hands together, his countenance beaming with love and joy,—that he had crossed the Atlantic *eighteen times*, and should rejoice were he about to cross it once more, and accompany them on their errand of mercy.

Towards the latter end of the year, Mr. E. was cheered with a considerable measure of prosperity, particularly at the Pottery; at which place he makes the following memorandum on Nov. 24th,—"Large, attentive congregation. Forty-nine new members admitted this quarter. Glory be to God."

Another source of comfort to his mind was the return of the late Rev. Richard Watson to the Wesleyan society, —an event followed by the most important and happy

results. The first interview with him placed on record by my father, occurred on Thursday, Dec. 19th, about which time, Mr Watson united himself with the society in Liverpool.

The affectionate solicitude my father felt for the spiritual welfare of his children increased as they advanced in years, and were removed one after another from under the parental roof. He unceasingly bore them up before the Lord in prayer, frequently corresponded with them, and constantly presented religion before them under an inviting and attractive aspect. In a letter to the writer of this Memoir, penned about this time, he says:—

"Remember the advices and cautions which I have often given you respecting your general conduct, and on the great and important subject of religion. Indeed, if you attend to the latter, the former will follow of course. If you enter into the spirit of religion fully, you will understand your duty, you will love it, and you will have ability to perform it. And now, my dear Joseph, endeavour to get your heart fully engaged in the service of God. Too many young persons rest in the superficial experience of divine things, and therefore never enjoy much of the comfort of religion. Let not this be your case. When I was but a few months older than you, I walked in the clear light of God's countenance, and enjoyed constant communion with him. I had a constant sense of his presence and favour; and a foundation for piety and happiness was laid at that time, for which I have been better ever since; and shall be so, I trust, to all eternity."

Kingswood School having been found much too small to accommodate the constantly increasing number of preachers' sons, it had been determined at the last Conference to establish another school in Yorkshire. In pursuance of that resolution, commodious premises were purchased at Woodhouse Grove, near Bradford in Yorkshire, and the school was opened in the month of January, 1812. My father therefore removed his sons, William and James, from Mr. Bridges' school at Heywood Hall, and took them to Woodhouse-Grove, as soon as the premises were ready for opening. They were among the first scholars. He makes the following record on the occasion:—

"On Tuesday, Jan. 14, 1812, I took my dear William and James to the school at Woodhouse-Grove. The situation is most delightful, on a rising ground, with a grove of firs by its side. It commands an extensive prospect: the scene is diversified by hills, dales, woods, and villages. The house, school, chapel, and out-buildings are very commodious. Were I at liberty to build a tabernacle on earth, this would be a desirable spot, where I might enjoy beloved retirement. But I am a pilgrim on earth. I must rest in heaven.

"Mr. Fennel, the master, appears truly pious. Mr. Fletcher, of Madeley, was his godfather, and often blessed him, and prayed for him. He partakes in some degree of Mr. Fletcher's spirit. I felt much at parting with my dear boys:—grateful to God for a situation so favourable to learning and religion; yet sorrowful at parting. O my God, take them under thy special care. Bring them to an experimental knowledge of Christ, and early may they be devoted to thy service and glory. I leave my all in thy hands, O Lord." It was not long before a gracious answer to the above prayer was vouchsafed.

On Monday, the 2nd of March, the Quarterly Meeting of the Local Preachers was held, when Mr. Entwisle proposed that Mr. Watson should be taken on the Local Preachers' Plan. Considerable prejudice against him existing in the minds of some present, a long debate ensued; the happy issue of which was that Mr. Watson was accepted as a Local Preacher:—a decision most important in its results to Mr. Watson himself—and to the Connexion at large, of which he became so distinguished an ornament. Mr. E. embraced an early opportunity after Mr. Watson's re-admission as a Local Preacher to secure his services in one of the Liverpool chapels. This was on Sunday, March 15th, Mr. E.'s first appointment at Mount Pleasant Chapel after the meeting referred to. On this occasion, he prevailed upon Mr. Watson to preach in his stead at half-past ten in the morning. His text was Psalm xii. 6, "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times." Mr. E. remarks on the occasion:—

"The depth and originality of thought displayed in this sermon, combined with an elevated style, Christian

simplicity, and perspicuity, accompanied by his usual solemnity of manner and divine unction, deeply impressed my mind; while I was favoured with such views of 'the words of the Lord' as I never had before."

A few days after, my father received a most gratifying letter from Mr. Fennel, giving an account of a gracious work among the boys at Woodhouse-Grove; twenty of whom were brought to a saving knowledge of God, among whom were his sons William and James. In the fulness of his heart he wrote to the Rev. T. Stanley, who, he knew, would rejoice with him in this gracious visitation. The following is an extract from the letter:—

"Liverpool, March, 24, 1812.

"My Dear Nephew,

"I am almost *too happy*: the Lord deals so graciously and bountifully with me and mine, that 'the overwhelming power of divine grace,' nearly unnerves and unmans me. The accounts from Woodhouse-Grove are delightful. There is a glorious work at the school. The detailed account communicated to me by Mr. Fennel and William, would fill sheets. I will give you a copy of Mr. F.'s last letter.

'My Dear Sir,—Don't scold me for scribbling. I cannot help it. I am only doing for you. what you would do for me on a change of circumstances. The wonder-working Lord is still going on with his blessed work here. I have had the pleasure of witnessiug two or three blessed revivals of religion amongst the old and the young. I have seen one half and sometimes two thirds of a congregation affected. I have heard children pray and speak of the work of God upon their hearts; but any thing to equal this, where there is scarcely one exception, I have never seen. The work in many of their souls is really deep. William, you know, is generally solid and steady; but James exhibits the most striking proofs of a change; and a real, deep, rational work is on both their souls, as well as on twenty others. Yesterday was a glorious day among them. They spent the time from school-hours till supper in prayer to God in the school-room, where I had ordered them a fire. One of the servants put her ear to the key-hole of the door, and God smote her heart. Another of them stole

unperceived into the school, and had not hearkened long before she began to cry for mercy. The third must needs see and hear for herself, and she also was deeply affected, and has set out, I hope, in good earnest. Thus, by the instrumentality of these dear boys, are *three* thoughtless girls brought to an acquaintance with themselves, and are determined for heaven. Surely the kind friends who have contributed to this institution, will rejoice to hear that they have been purchasing and furnishing a house for God; and that no sooner had they finished their work, than the Lord came down, took possession of the same, and began his. A blessed work it is. Lord, carry it on; and while we are preparing these children for this world, do thou prepare them for another. My dear Sir, by your advice and prayers, help me to nurse the lambs of this flock. They are brought forth, but they are in the wilderness, and the wolf of hell will be gaping. Yours, &c. J. F.'

"Is not this a token for good, a pledge of greater good, and an expression of God's approbation of the institution? Old John Russell, one of our pious leaders, exclaimed in the lovefeast last Sunday, 'God is raising us up more preachers!' I remain,

"Yours very affectionately,
"JOSEPH ENTWISLE."

On the same day on which the preceding letter to Mr. Stanley was written, my father wrote to William and James, expressing his gratitude to God on their behalf, guarding them against the dangers to which their own inexperience and the subtlety of the enemy exposed them, and encouraging them by a reference to God's gracious dealings with himself. He says:—

"I was not much older than you when I first knew my sins forgiven; and blessed be the Lord, I have retained it to this hour,—above thirty-one years, and am happier now than ever."

Mr. Entwisle earnestly desired to live at all times "within the vail," as he often expressed himself; he saw with great concern, that many were "kept in the outer court;" and that among the numerous causes which operated to the increase of this evil, one was a too eager engagement in the mere business and ecclesiastical poli-

tics of the body. The position he now occupied in the Connexion necessarily brought upon him more and more of this business. The moderation and prudence, also, with which he habitually acted, and the general amiableness of his character, rendered his superintendency an object of desire to the larger and more influential circuits, in which there was usually the greatest amount of such business; and brought upon him many invitations at the period when conditional arrangements are usually made with respect to the appointment of ministers for the ensuing year. His jealousy lest these things should impair the tone of his piety, or withdraw his attention from the great business of "saving himself and them that heard him," appears in the following extracts from his journal; which also evince his disposition to shrink from publicity, and to prefer posts of comparative obscurity, where his undivided attention might be given to that part of his work which was purely spiritual, and connected with the salvation of souls.

"April 4.—I see that nothing will suffice for me but the present enjoyment of the divine presence, and a constant living in the Spirit. I am sensible that there is great danger of my mind suffering loss by too much attention to church affairs. The late Mr. ——— was supposed at one time to be as holy and spiritual as Mr. Fletcher; but by too eager a desire for office and preeminence in our Connexion, sunk lower in religion. O Lord, preserve me from evil: rather let me be of no account amongst thy people, than enter improperly into church concerns. I do resolve, at this solemn moment, to be upon my guard. O Lord, lend me thy aid.

"April 11.—I have received a kind and respectful official invitation to Sheffield, as Mr. Bramwell's successor next year. At the present Methodistical year is almost closing, it is not improper to think and pray on such a subject, yet I could have wished no application had been made to me, I am so incompetent to judge for myself. I should prefer a smaller place; for I long for retirement, and a more southern situation. Yet I am afraid of choosing for myself. Were I in a confined retired situation, my disposition to be still and quiet might be a snare to me. O Lord, I am in thy hands: do unto me as seemeth thee good. Hitherto the Lord has di-

rected my paths. I will give myself to prayer for providential appointment. Surely the Lord can fix me in the right place. I trust he will.

"April 25.—This week I have been much profited by a perusal of the Life of the late Mr. Cecil. He was much alone with God, and his face shone before men. He was a great and good man: he faithfully served his God and his generation, and then fell asleep. My mind is stimulated to seek a deeper acquaintance with the Lord, and a more abundant measure of wisdom and holy zeal, that I may do the work of an evangelist, and make full proof of my ministry. I wish to give myself wholly to prayer, and the ministry of the word; and to say with the Apostle, 'This one thing I do.'"

On the 19th of May, the District Meeting was held at Manchester. Forty preachers were present. At this meeting, Mr. Entwisle proposed Mr. Watson's re-admission. He had had much intercourse with him during the last five months, and had heard him preach several times; he perceived that he possessed extraordinary powers of mind, and was eminently qualified for usefulness; and being "persuaded that his weight of talent and deep piety would render him an acquisition to the connexion, and a blessing to the world," he had proposed that he should allow himself to be recommended to the ensuing Conference, a measure in which his respected colleagues fully concurred with him in judgment. After mature consideration and prayer, Mr. Watson gave his consent. He was accordingly proposed at this District Meeting, and cordially recommended to the Conference; by whom he was as cordially accepted, and, without further probation, placed precisely in the position in which he stood eleven years before, and appointed, with Mr. Buckley, to the Wakefield Circuit.

Mr. Entwisle ever after reflected on this event with the liveliest pleasure: he felt it an honour, and a cause of gratitude to God, that he had been in any degree instrumental in restoring to the Connexion one who proved so bright an ornament to it, and so eminently useful. And Mr. Watson ever after cherished towards him a most respectful and affectionate regard.

In the month of June, he received a letter from his esteemed friend Mr. Edmondson, in which he says, in

reference to the sermon preached by my father before the last Conference,—"I was glad to see your sermon in the Magazine, especially as I was not suffered to hear it. You recollect I was on a Committee, and we were locked up in the Committee Room. I think you should write more than you do. Why do you not?"

Mr. Entwisle writes in reply:—"I could hardly consent that my sermon should be printed. If I was quite sure that your mind was unbiassed by friendship, your favourable opinion would encourage me to write again. I have thought of preparing an Essay for the Magazine, founded on Agur's prayer. Prov. xxx. 7, 8, 9. The principal object would be, to shew the *advantages* of *mediocrity*, a condition which would be more common, if men's hearts were right; for their habits of industry and frugality would reduce the number of the indigent; and religion would restrain the excessive and preposterous desire of accumulating immense property in others. Just views of this subject would produce contentment in some who are discontented; would lessen the anxieties of others; and cure the ostentation and high-mindedness of others. Observations which I have made, even in our societies, on this subject, have impressed my mind with a sense of the necessity of bringing it forward. I preached on the text here, and have had the satisfaction to find, not in vain. But an essay that would be inserted in 25,000 copies of the Magazine and be read, perhaps, by 100,000 individuals, might be useful. Tell me at Leeds what you think of it; and in the mean time put down a few hints. Shonld I have more leisure, I purpose to write a little next year." It is to be regretted that this design was not carried into execution. It is probable that the numerous official engagements of the following year compelled him to defer it; and it seems never to have been resumed.

CHAPTER XII.

FROM THE CONFERENCE OF 1812, TO THAT OF 1814. BRISTOL.

THE Conference was held in Leeds this year, and Mr. Entwisle was elected President. His mind was graciously affected on the occasion. He loved his brethren, and valued their good opinion next to the favour of God. He could not, therefore, but be gratified with this mark of their confidence and esteem. But the honour conferred upon him had not the effect of lifting him up in his mind, but proved rather an occasion of increased humiliation before God, and a means of spiritual improvement. The responsibilities and arduous duties of this high office precluded the possibility of writing as copiously as usual in his journal; the entries made were necessarily brief; but they are sufficiently indicative of the state of his mind. A few specimens may serve to illustrate his character under the new circumstances in which divine providence had placed him.

"Woodhouse Grove, Sat. July 24.—There is talk of putting me into the chair. Should it be so, O may I be fitted for my work, and assisted in it. May I be preserved from depression and from pride. If depressed, I shall be uncomfortable and unfitted for my work; if proud, I shall fall under the condemnation of the devil. God has given me influence and respectability in the Connexion. O may I improve this talent to his glory, and never seek myself.

"Mon. July 27.—Our Conference began. Three hundred preachers are present. I am elected *President*, Dr. Coke, *Secretary*. O Lord, let not the office fall into contempt through me.

"Tues. 28th.—Hitherto hath God helped me. Business goes on well. Peace is enjoyed: may it continue. My brethren seem disposed to give me as little trouble

as possible, and shew me that degree of respect which humbles me before the Lord. What am I, that I should sit among the princes of thy people, O my God! O may my whole heart and life be devoted to thee alone.

"Sun. Aug. 2.—Preached before the Conference on Phil. ii. 16. The Lord was a present help.

"Mon. Aug. 3.—Admitted in public sixteen preachers, who have been tried and found faithful. Their testimonies were satisfactory. Messrs. Thomas Taylor and Henry Moore gave them some good advice.

"Tues. 4.—Admitted sixteen more. The Lord was very present. After the public examination, Mr. Benson delivered a charge, and Mr. Averill prayed. A time to be remembered. My hands, and head, and heart are full; but God helps me through all. We have had no bad temper, nor has one individual given me a moment's pain; but all seem to wish to make my office as easy as possible. Mr. Watson was *unanimously* received into full connexion, and great affection towards him was manifested.

"Aug. 7.—I am amazed when I consider the great variety of engagements in public and private which have necessarily occupied my time, that I am so well, and so free from fatigue. But the Lord is my helper. There are upwards of three hundred preachers at the Conference; and sometimes it is difficult to keep in perfect good order so many persons. However, it is pleasing to reflect, that we have not, in any one instance, had a bad temper manifested. Great affairs have been discussed at this Conference, of the utmost importance to the Connexion and the country."

To Mrs. Entwisle he writes:—"Aug. 12.—We shall conclude, please God, to morrow evening. Most of the brethren are gone: I suppose, not more than ninety are left, but I must stay till all the minutes are entered, and the journal signed. My soul is humbled before God, at the idea of having my insignificant name registered in a book, in which are the signatures of many worthy brethren and fathers, and that of our venerable founder, Mr. Wesley. May I never disgrace myself or the station I occupy in the church."

Being appointed to labour this year in the Bristol Circuit, with the Rev. Messrs. Thos. Kelk, Richard Treffry,

and Isaac Clayton, Mr. Entwisle took leave of his esteemed friends at Liverpool on Thurs. Aug. 26th, and on Friday night reached his destination at Bristol, where he met with a most kind and cordial reception. The humble and devoted spirit in which he resumed his labours, will best appear from his own words:

"Chew Stoke, Sept. 9.—Here I sit, in a retired room, often occupied by the preachers and Mr. Wesley, for almost half a century. O Lord, what am I, that thou shouldst look on me, employ me, and honour me amongst thy people? I am ashamed before thee, that I am not more holy. God be merciful to me a sinner. I long to know and make known the heights and depths of love divine.

"I am indulged with realizing views of God, deep impressions of his holiness and goodness, and unusual nearness and confidence. I feel myself afresh anointed by the Holy Spirit, and set apart for the work in which I am engaged. I regard myself as the Lord's servant, authorized and employed by him, and therefore warranted and encouraged to expect his presence, his aid, his influence, and his blessing. Glory be to God. From this happy hour, may I go on cheerfully in the work of the Lord, till I hear my great and good master say, 'Well done, enter into the joy of thy Lord.'"

During the last two years, my father had suffered much from violent attacks of rheumatism, which he attributed to sleeping in damp beds, in the earlier years of his itinerancy. He hoped that the removal from Liverpool to Bristol might mitigate the severity of his rheumatic pain. In this, however, he was disappointed. On the 28th of November he writes:—"A week of very great bodily pain night and day. So violent an attack of rheumatism I have not had before. I find myself more liable than formerly to be indisposed. Hereby I am premonished that I shall not live alway, but shall soon sleep with my fathers. O may I improve time while I have it, and give a good account at last."

"Sat. Jan. 3, 1813.—With the new year I endeavour to begin anew to improve my mind by reading, meditation, &c.—to live to God, and to labour for usefulness in the church and in the world. The variety and multiplicity of my vocations render it impossible that I should

proceed in a regular course of reading and study. However, all my work is connected with religion and the cause of God. May I be diligent and faithful in my master's work.

"Wed. Jan. 6.—I attended the first Quarterly Meeting ever held at Kingswood. I was delighted with the unity and brotherly love of the brethren. My own soul was happy in God.

"Sat. 16th.—This forenoon my mind was deeply impressed with the necessity of giving myself continually unto prayer and the ministry of the word. This was accompanied by an unusual degree of the spirit of prayer, and by an overflowing of love, peace, and joy. Glory be to God. O may I improve to the utmost this season of power and love. I am more and more sensible of the importance of personal piety and a close walk with God. My office in the church is honourable. But what will it avail me, if my heart is not right in the sight of God. The Chief Shepherd will soon appear,—the reckoning day will come. O may I always have a conscience void of offence. May I have this testimony, that my ways please God; then all shall be well for ever.

"Feb. 27.—I have heard from Manchester. My poor dear father is very unwell, but now appears to have a work of grace upon his soul. I trust he will be saved at the eleventh hour. Long have I prayed for him, and often have spoken to him about his salvation. He always would hear me speak and unite in prayer, but I never could prevail upon him to converse on the subject of experimental religion. Lately he wrote to me, and, *for the first time*, expressed to me sorrow on account of sin, and a desire to seek the Lord; and now, blessed be God, his mind appears to be bowing before the Lord. O God, glorify thyself in his eternal salvation. My soul is exceedingly joyful to perceive the beginnings of what is likely, I trust, to terminate in his eternal happiness.

"March 19.—Attended the Committee Meeting at Kingswood School. Several things have occurred lately of a painful nature. Satan seems to have a peculiar enmity to this seminary. No wonder; for God has raised up several lately to preach the Gospel, who were educated here.

"Tues. 23.—Bridport Chapel opened. I preached at

half-past ten in the morning on John xvii. 3; and at six in the evening on Mich. vi. 8. Mr. Roberts preached in the afternoon. The congregations were large and attentive.

"Thurs. March 25.—Exeter Chapel opened. At half-past ten I preached; at half-past two, Mr. Kershaw; at six, Mr. Roberts. Immense crowds attended; and the Lord was powerfully present. Again on Sun. 28.—Mr. Roberts preached at half-past ten, and I at half-past two and six. A glorious day.

"Thurs. April 15.—Once more I am permitted to see my natal hour return. On a review of the past year, many, many mercies rise before me, personal, family, temporal and spiritual. I would particularly notice the enlarged sphere of usefulness in the church in which I have been placed; and I thank God, the honours heaped upon me by my brethren and others have been occasions of increased humiliation before Him. I see as much reason for self-abasement as for gratitude. I feel myself an unprofitable servant. God be merciful to me a sinner. Upon the whole I have sufficient evidence that I have made considerable advances in the divine life during the year: my personal religion is more lively, vigorous, and growing. Of late, I seem to have received renewed power from on high to study and preach; so that I think I never preached with so much energy and unction as now. I find the hand of the Lord is with me. O may I never grieve the Holy Spirit. May I stir up the gift of God that is in me, and may my future labours be more pleasing to him and more profitable to the people.

"May 1.—Much of my time and attention this week has been occupied about public affairs. I thank God my soul prospers. O how amiable and desirable in my esteem is a life of close communion with God, and entire devotion to him. I perceive there is danger of preachers, whose whole business is connected with religion, neglecting their own personal piety. Employed in studying, explaining, and illustrating the Holy Scriptures, there is great danger of substituting for genuine religious feeling the pleasure which we find in our particular calling. O my God, may I be a Christian indeed. May my all be consecrated to thee.

"Tues. June 8.—I retired for meditation and prayer, into the terrace in the garden at Kingswood, Mr. Wesley's favourite retreat. While engaged there in solemn prayer, was favoured with a remarkable manifestation of God to my soul. My soul seemed filled with the Holy Ghost; and I enjoyed inexpressible sweetness and delight. In that solemn place I offered myself and my all to God for ever, and he seemed to accept me.

"Sat. June 26.—Once more I am retired to 'walk o'er the mazes I have trod,' to 'talk with my past hours, and ask them what report they bore to heaven.' Ah me! how many hours this week have been spent to little purpose. I have been in a constant bustle. Several days have been broken in settling differences, &c. Some painful things have occurred amongst professors. The affairs of this large society, and some things which relate to the whole Connexion, have rushed upon me, and almost overwhelmed my mind. I find it difficult to avoid being cumbered about many things. Lord help me. When I look forward to the labours of the Stationing Committee and the ensuing Conference, I am ready to wish the time gone by. Well, I must endeavour to live NOW. O for more true Christian simplicity."

About this time the attention of the religious public and of the legislature was much occupied by the discussions respecting the introduction of Christianity into the British possessions in the East Indies. Public meetings were held in many of the principal towns in England, and petitions forwarded to Parliament for the removal of all restrictions upon the labours of Protestant Missionaries in India. In these proceedings, Mr. Entwisle felt a lively interest, and took a part. He greatly rejoiced when, through the blessing of God upon the zealous and well-directed efforts of the Christian public, the door was opened for the introduction of the glorious Gospel of the blessed God our Saviou ramong the teeming millions of Hindoostan.

Dr. Coke had long had his heart set upon an Indian Mission, and had repeatedly urged its establishment, but in vain. But being now persuaded that the set time to favour India was fully come, the ardour of his desire became irrepressible. Mr. Entwisle was in the habit of corresponding with the Doctor, and having heard that he

was determined to go at his own expense, if the Conference would not undertake the Mission, he wrote to him, and proposed some queries on the subject. The Doctor's reply is so characteristic of this zealous and distinguished man of God, that an extract from it cannot be unacceptable to the reader.

"Dumfries, June 18, 1813.

"My very Dear and Esteemed Friend,

"I am certainly going to India with the help of God, —to Ceylon in the first instance. How far we may afterwards stretch our borders, must depend upon Providence. After thirty-seven years' attachment of the most inviolable kind to our Connexion, and attention both at home and abroad to the business in which I have been employed by Mr. Wesley and the Conference, with incessant patience and perseverance, I believe that the Conference will not suffer me to go alone. And yet the will of God concerning me is so evident, that, as far as I know myself, I would rather be set down naked on the coast of Ceylon, to make my way from that spot, than not to go at all. I cannot sail till about October; and if the Conference think it best for me to raise all the money necessary for the whole onset, even of ten Missionaries, I would engage to do it.—I would engage absolutely, according to the vulgar adage, 'to bind or to find.' The Missionary Fund should be at no expense. * * * * I should have ten Missionaries to go with me, inclusive of a secretary, and of another companion, as a half-servant to travel with me. My own expenses I should bear myself, inclusive of the expenses of the two brethren, who on the above plan, would travel with me. But I would go with eight, with six, with four, with two, with one, with none. * * * * *

"I have been studying the Portuguese language for about six weeks, and part of the time with a Portuguese master: I can now pronounce the language as well as a native of Portugal. There is now nothing wanting but labour, which I find, I can easily and completely give. * * * * Will you favour me with a letter at the preaching-house, Dublin. If you please, you may show this letter to any of the brethren. Methinks I could, if I had time, fill you a quire of paper on this subject. Adieu. T. Coke."

Some of the preachers regarded the good Doctor's enterprize as wild and unpromising. One of them—and he a grave and judicious man,—remarks to Mr. E. in a letter dated June 22nd,—"Dr. Coke has been at Bradford, on his way to Ireland. Mr. Bartholomew says, He is resolved to go to the island of Ceylon, at his own expense, if the Conference will give him a few Missionaries. Surely the Doctor is getting into a state of dotage." The Conference, however, acceded to his request, and appointed seven Missionaries to accompany him to Ceylon. The happy result is too well known to require description here.

The Conference being held at Liverpool, Mr. E. went by way of Manchester, that he might have an opportunity of once more visiting his aged father. He found him "much broken," and was greatly affected with his altered appearance; but relieved by his manifest concern about his soul, and encouraged to hope that his long-continued prayers for his salvation, were about to be answered.

On Saturday the 17th of July, he proceeded to Liverpool, where he was kindly entertained by Mr. S. Franceys, during the time of Conference.

On Sunday evening, the 25th, he preached his official sermon before the Conference at Pitt street Chapel, from Psalm cxxxiii. 1, to a large and attentive congregation. On the following day he gladly resigned his honours, and delivered up the Conference seal, and other insignia of office, to the Rev. Walter Griffith, who was chosen *President*. Dr. Coke was elected *Secretary*, This was the last Conference the Doctor ever attended. Mr. E. was reappointed to the Bristol Circuit, with the Rev. Messrs. Pipe and John Davis, sen. as his colleagues.

On his return from Conference to the regular work of his circuit, Mr. E. was accustomed to read over Baxter's Reformed Pastor, one of his favourite books. He always found it to excite zeal for the glory of God, and "a burning desire" for the salvation of souls. After this annual perusal, he says, Sept. 4,—"O that I might imitate the piety, holy diligence, and zeal of that man of God. May I make full proof of my ministry, and do the work of an evangelist."

On Wednesday, Sept. 15th, Mr. Entwisle assisted at the opening of a new chapel at Cheltenham: he preached

in the morning, and the Rev. R. Newton, in the afternoon and evening. It was then the day of small things at Cheltenham. He remarks on the occasion:—

"In this fashionable, dissipated place, there are only twenty in society. May the Lord increase their number! The congregations were large, and the collections £84 6*s.* 6*d.* O Lord, send prosperity."

Jan. 5, 1814.—He received the mournful tidings of the death of his aged father. As soon as he could arrange to leave home, he hastened to Manchester, to perform the last solemn office of filial affection. The following record of his journey is found in his diary.

"On the way I was much engaged with God. Being *alone* from Wednesbury to Wolverhampton, I kneeled down in the coach, and prayed with much enlargement. The Lord manifested himself to me in an extraordinary manner. I could not doubt that he had brought me into that blessed state described 1 John iv. 17, 18, and was persuaded that if I remained faithful, no unholy temper should ever have place in me again.

"On my arrival, I found upon inquiry, that my dear father had prayed much in his last illness, and expressed himself as trusting in the merits of Christ. I hope that after praying for him above thirty years, at length my prayers are heard, and that he is saved. In looking over my letters written to him from time to time, I found great satisfaction: I have often faithfully and affectionately warned and entreated him.

"Jan. 9.—This day we buried my father in the family grave in the Presbyterian Chapel. Most of my relations attended the funeral. Time has furrowed many of their faces, and almost all the old ones are gone. The young minister who performed the funeral service, did it with great solemnity and propriety. He made some fine remarks on time, life, death and the resurrection; but the main thing was wanting,—the way of salvation by faith in Christ. I could bless God who had delivered me from Socinian errors, and above all, for an explicit knowledge of Christ.

"Jan. 15.—On my return from Manchester, I suffered much from the intense cold; and I fear I shall not soon throw off the effects of it from my chest, together with the injury I received from a violent shock occasioned by

the overturning of the coach. On Wednesday evening, about eight o'clock, thirteen miles from Bristol, the coachman, deceived by the snow, got out of the road down a steep descent, by which the coach was upset in a moment. There were six of us inside, besides two children. The crash, when we fell, was great, and the shrieks of the poor woman for her children alarming. Providentially, I saw the coach going over, and caught hold of one of the loops on my side, by which means I supported myself, till the coach door was opened. The coachman and three outside passengers were thrown off to a considerable distance; but the depth of the snow saved them from harm. No one was much hurt. Blessed be God for his preserving mercy. While I live will I give thanks unto the Lord. While I have any being, I will sing of his power. I will sing aloud of his mercy."

On Tuesday May 16th, the annual District Meeting commenced at Bath. Mr. E. was in the chair. The proceedings were characterized by a spirit of concord and unanimity, and the God of love and peace was with his servants. On Wednesday evening, Mr. E. preached on Eph. iii. 15. The sermon was afterwards published, in compliance with the unanimous request of the District Meeting, under the title of "The Family of God," and the profits arising from the sale were devoted to the relief of the new chapel at Cheltenham. This sermon is a fair specimen of Mr. Entwisle's general style of preaching.

An opening for his son William as teacher in Mr. Hulett's school at Brompton, Kent, having presented itself in March, which he regarded as providential, and which was shortly after entered upon,—he sent him about this time a letter full of judicious and wholesome advices, some of which may be useful to other young persons on first leaving the paternal roof, and setting out in life. The following are extracts:—

"I promised you a long letter containing advice, &c. and now sit down to fulfil my engagement. So many things worthy your attention crowd upon my mind, that I must put them down, not in rounded periods and harmonious sentences, but in the form of *hints*, in as laconic a style as possible.

"1. Mind your soul and spiritual state. Pray, watch, read, meditate,—with a view to the attainment of much

religion. Improve Sabbath-days for spiritual purposes. Labour to acquire a thorough knowledge of your defects and foibles, and lay them aside. Read well Mason on Self-knowledge. Keep close to the means of grace, public and private; and always improve them as means in order to obtain the end—eternal salvation.

"2. For intellectual improvement:—make Watts's Doctrine of prejudices and causes of false judgment, familiar to your mind by frequent perusal and deep thought. And let his "Improvement of the Mind" be *improved* by a practical attention to it. And go on with the course of study you have drawn up; only be not too eager. *Take in a little daily*, and your stock of knowledge will increase, without much fatigue of body or spirit. You must mind not to hurt your health by too much application.

"3. As to your deportment:—1. Be cheerful, but not light and trifling. In your intercourse with others,

> 'Present with God by recollection seem,
> Yet present by your cheerfulness with them.'

2. Strive to please and profit all with whom you have to do. 3. Be not too free, nor too reserved. 4. Guard against irritation. You may, perhaps, have many temptations to it, but pray that you may always have possession of yourself.

"4. As an Assistant:—1. Always pay due respect to your employer, and also to your fellow-assistants. 2. Ever keep in view and endeavour to promote to the utmost of your power, the credit and interest of the seminary.

"5. As a Teacher:—1. Be firm, yet mild and conciliating. 2. Be patient with the dull and careless. Bear with them, and do your part well. 3. Endeavour to inspire your pupils with the love of learning. 4. Take pains to make them understand what they learn; and help those that are embarrassed, especially if they desire to learn.

"6. In the family:—1. Give as little trouble as possible. 2. Study to make yourself agreeable to all. 3. Be orderly and clean in your person, in your room, and your clothes; and let your books, papers, &c. always be in good order. 4. Be *punctual* in every part of your conduct."

The rheumatic attacks to which my father had become subject, increased in frequency and violence, so that at times he was scarcely able to walk or to stand without assistance. On the 28th of May, he writes:—

This week I have had a very severe attack of rheumatism, insomuch that it has been difficult to keep on in my work. The pain has been so violent that I have slept little in the night, and could hardly crawl about in the day. However, thank God, I have filled up my post at every place, and have been in some degree assisted. How often have I been put in mind, that this is not my rest. O may I seek with greater ardour the things which are above. I find it difficult to avoid anxiety about the approaching Conference. So many preachers now attend, that I fear we shall not be able to obtain board and lodgings for them. Our Connexion has become so large, that it will soon become necessary to adopt some method, either to restrict the number who shall attend the Conference, or to have more than one Conference in the year. The work is enlarging, and the preachers multiplying every year. May our gracious Lord and Master direct and help us. The work is his. Hitherto he hath given proof of his care and love. May we never provoke him to leave us. I see, I *feel* the necessity of a deeper baptism of the Holy Ghost, that I may be kept in peace, and enabled to maintain constant communion with God, amidst all my engagements in the affairs of the Connexion.

"Sunday evening, July 10th.—Laid up. Ah! how soon are we incapable of labour, when the Lord pleases. Last night I was seized with the cholera morbus, and became so very ill, that I began to suspect that the Lord might call me away. As I lay in bed, I considered my spiritual state. I was conscious of much unworthiness and many defects, yet could not doubt, that if the Lord took me hence, it would be to himself. I found I could venture my all into his hands. Thank God, I am much better to-day, and hope to be capable of attending to my work again soon. I trust this short affliction is sanctified. I do hope, that I shall be preserved in a serious, spiritual, heavenly frame—'Midst busy multitudes alone.' I am often afraid, that the multiplicity of concerns in our Connexion in which I am providentially

engaged, will, without much prayer and watchfulness, hurt my soul. But somebody *must* act; and as influence is a talent with which the Lord has intrusted me, I endeavour to use it to his glory. I do not see my way clear to retire into a narrower sphere, otherwise it would be very agreeable to me. O Lord, before whom my heart is open, I do now, thou knowest, sincerely and solemnly offer myself and my all to thee for ever. O may I obtain mercy from this hour to live moment by moment in the spirit of devotion to thee. Let no person or thing break off that communion with thee which I now enjoy. Amen and Amen.

"Frid. July 15.—I am now again an effective man. My soul is much better for my late bodily affliction. I am dead to the world, self, and sin. My heart is given to God. My soul is happy in communion with him. Lord, here I am, send me. I see that nothing in a preacher will serve as a substitute for a serious, spiritual, and heavenly frame, and a life of close communion with God.

"Sat. 16.—Several preachers have arrived: our bustle begins. Lord, keep my mind in peace.

"Sun. 17.—Rose early. O Lord, I renew this morning my solemn engagements to be thine. At half-past ten, Mr. O. Davis preached an excellent and useful sermon on Rom. viii. 26, 27. The congregation was large and attentive, and divine influence evidently rested on the people. In the evening Mr. Bunting preached *like himself* on Heb. iv. 14. For sound divinity, energy of thought and language, though simple and easy,—and divine unction, the sermon was super-excellent. The power of God was present. I doubt not much good was done.

"Mon. 25.—At six o'clock this morning our Conference commenced. About 250 preachers present."

At this Conference, my father was oppointed to the London West Circuit with the Rev. Messrs. Jos. Sutcliffe, Wm. Bramwell, and Jon. Edmondson. The Conference concluded on Wed. evening, Aug. 10th, at nine o'clock. On the 23rd, he makes the following memorandum:—

"This morning, sister Hine was married to the Rev. Henry Moore, at St. James's Church. The service was read with much solemnity, and the Lord's presence appeared to be with us. I trust this union will be for the present and eternal good of both parties."

CHAPTER XIII.

FROM HIS REMOVAL FROM BRISTOL TO HIS APPOINTMENT TO SHEFFIELD. 1814—1818.

On Tuesday August 30, Mr. E. took leave of his highly esteemed and pious friends in Bristol, and the next day arrived safely in London, where he was kindly welcomed on his return after eight years' absence from the circuit.

Here, although the circuit was large, and included many chapels with numerous societies, he was favoured for some time with more leisure and retirement than he had enjoyed for several years. He improved the opportunity by much converse with God and his own heart. He was encouraged also by finding the congregations large and attentive, much genuine piety among the people, and a general disposition to co-operate with the preachers in their labour of love. He was grateful to God for these advantages, and sought to make the most of them.

On the 17th of October, the Quarterly Meeting was held at Queen street. The pressure of heavy debts upon some of the chapels rendered some parts of the temporal business of the meeting painful. It was always a subject of regret with Mr. E. when much of the time of such meetings was occupied with financial affairs. "There is danger," he remarks, "amidst so many outward things, of spiritual religion suffering. Afterwards, however, we had a profitable conversation on several subjects connected with the spiritual prosperity of the circuit. O Lord, revive thy work in the midst of the years. I see no other way to preserve the peace of my own mind, than to *live within the vail*, and to make it my one grand concern—to please God."

Oct. 21.—The mournful tidings of the death of Dr.

Coke arrived. This event took place on May 3rd, at sea, within two weeks' sail of Bombay. On the 1st and 2nd he was indisposed. Mr. Clough, one of the Missionaries who accompanied him, wished to remain with the Doctor; but with his usual sweetness of manner he refused, saying, he should be better. In the morning he was found dead on his cabin floor. Mr. Entwisle was much affected with these tidings. He felt a great veneration for the old preachers who were associated with the Rev. Messrs. J. and C. Wesley in the work of the ministry at the time he himself first became connected with Methodism; and as that race of worthies was rapidly disappearing, he keenly felt every fresh diminution of their number. With the Doctor, he had been on terms of intimacy; and he felt a lively interest in the new mission he had undertaken. The mournful occasion called forth the following remarks:—

"Dr. Coke is removed from us. God's thoughts are not our thoughts, nor his ways our ways. We must still say, The Lord doth all things well. He buries his workmen, and carries on his work. The Doctor's remains were committed to the deep. Well, no matter: 'the sea shall give up the dead which are in her.' Dr. Coke was for many years an active man amongst us. His zeal and diligence in the cause of foreign Missions have been almost unprecedented, and he has died in the harness. One after another of the brethren is taken from us. Soon I must give an account to the Great Shepherd. May it be with joy and not with grief. O may I live near to God, and exert all my strength in his blessed cause. This is the *working time*. O may I obtain mercy to be found faithful."

On Sunday, Nov. 13, he improved the solemn event by a funeral sermon at Queen street Chapel.

It was impossible that a man of Mr. E.'s piety and benevolence could fail to feel a lively pleasure in the varied and energetic efforts which were now being made by men of every denomination, to promote the temporal and spiritual improvement of mankind. It gave him especial pleasure to see, what was then a new thing in the world,—some of the wealthy, the great, and the *noble*, lending their influence to this great work; amongst whom the illustrious father of our present most gracious Queen,

his Royal Highness the Duke of Kent, maintained an honourable pre-eminence. Mr. E. attended most of the public meetings of the various religious and benevolent societies, held in the metropolis; and though he did not often speak at any considerable length, he rejoiced in the brightening prospects of the church and the world; and, believing that Methodism had been mainly instrumental under God in originating the mighty movement, his sense of obligation and responsibility was deepened. He thus notices one of these meetings:—

"Sat. Nov. 26.—This afternoon I attended the Anniversary of the Royal National Free Schools, at the Freemason's Tavern, Queen street, the Duke of Kent in the chair. Mr. Brougham and Mr. Whitbread spoke very eloquently, as did Dr. Collyer and some others; especially several foreigners. The Lord is carrying on a glorious work by various means and instruments in the earth. In France, Germany, Prussia, Denmark, Sweden, and other countries, Bible Societies, Schools for children and adults, &c. are co-operating to produce the best effects. I feel gratified in seeing how Methodism has contributed to these things, and feel thankful that the Lord has given me a place in a Connexion which is one of his chief instruments of good to mankind. O may I be faithful."

While this great movement in the religious world called forth warm expressions of gratitude to God, he yet rejoiced with trembling. He had, in common with several of the senior preachers, some doubts as to the propriety of the new method of obtaining pecuniary supplies in aid of the cause of Missions and of the other great Christian charities of the day. He was habitually cautious; and he thought that Christian prudence justified, and even required, the exercise of this quality, in reference to new projects, the utility of which had not yet been sufficiently tested by experience. That these "Meetings for speechifying" possessed some advantages was manifest. Their novelty attracted attention and excited interest; the platform afforded great facilities for communicating varied and important information; and brought into exercise every kind of talent distributed by the Great Head of the Church among his people—some indeed for which no adequate employment bad been previously found. It was a palpable fact, that the spirit-

stirring addresses delivered had excited a deep feeling, to which no parallel could be found in the previous history of the church; and that of all the methods adopted with a view to obtain pecuniary supplies, this was the most effective yet devised. But he was aware that every advantage had its connected disadvantages; and he was not sure which preponderated. He thought there was a danger, lest too much of the time of the preachers should be occupied by these meetings, to the neglect of their closets, their studies, and their circuits; that there might be a serious interference with their pastoral duties; that the danger arising from the desire of applause would be greatly increased; and some might fall into the snare of cultivating what was showy, rather than the solid and useful. He feared too, lest a false taste should be induced among the people, and such a fondness for mere intellectual gratification and oratorical figures, that the simple preaching of Christ crucified might be less palatable;—lest their time and attention should be so occupied with what was public, as to be withdrawn from the spiritual exercises of the closet; that external pomp and parade might, little by little, banish the Christian simplicity by which Methodism had been hitherto characterized —and that while there was "much show and parade about the Bible, Missionaries, &c." spirituality and unaffected piety might retire into a corner. The clapping and stamping, which in some of the earlier meetings were carried to an extreme, together with the levity which occasionally prevailed, did not tend to relieve these fears.

But he suspended his judgment, prayed for divine direction; co-operated as far as he could with those esteemed brethren who promoted these meetings; and watched their progress, not with a censorious spirit, but with an intense desire that the purity of Methodism might be maintained, its efficiency increased, and the glory of God more abundantly promoted. One or two extracts from his journal will exhibit his views and feelings on this subject:—

"Wed. April 19, 1815.—I attended the Missionary Meeting at Rochester. It was conducted on the *new plan:* there was a stage erected. After singing and prayer, a number of Resolutions were moved and seconded, and many speeches delivered. The meeting

broke up at a quarter past ten o'clock. Many people were present, and attention was kept up to the last. There was no lightness, no clapping; yet, I cannot enter into the plan. * * * I am afraid that it will operate in a way that will endanger that simplicity which characterizes Methodism. O Lord, preserve us in purity. My soul is increasingly anxious to live in the closest communion with my God. Nothing is worth a thought in comparison with this; and nothing can countervail the damage to me, if I suffer any thing to come between me and my Lord.

"Sat. May 13.—This has been a bustling week in London. Many thousands of religious people have been in town from the country, attending Anniversaries of Missionary Societies, &c. Much good is going forward; but there is too much parade and ostentation. I fear the simplicity of the Gospel is in danger. Well, I must endeavour to maintain a life of faith in the Son of God, and be diligent and faithful in my Master's work.

"June 8.—Attended a Bible Society Meeting at Knightsbridge. In this extraordinary age, amidst the din of war, and the convulsions of nations, there are great things going on in the world. The Bible Society is a grand engine for promoting the present and eternal good of mankind. Yet I see a great mixture of evil with the good in these public meetings, which are held somewhere almost every day. Several to-day spoke like men of sense, learning, and piety; but others were vain, empty, and pedantic. Some improperly blended politics with religion, and took the opportunity of addressing the people in such a way as tends to make these meetings in the end political meetings. I am afraid the frequency of these meetings will induce a false taste, and produce such a fondness in many for figures and tropes, that the simple preaching of Christ crucified will become unpalatable; and while there is much show and parade about Bibles and Missionaries, spirituality and unaffected piety must retire to a corner. O may I retire with it. Through grace, I will make these things occasions of prayer and increasing watchfulness and spirituality. I regret that so much of human weakness should mix with what is so good. Many who appear to have no religion, will vociferate at a Bible Society Meeting, because it is popular.

Well, perhaps in this way, 'the earth will help the woman.'

"June 24.—I think I see great danger of Methodism losing its simple character. So many meetings, and so much publicity and outward show draw away the attention of some from spiritual exercises in retirement. And I fear, so much of man is in these things that the Holy Spirit will be grieved. O Lord, do not let me err in judgment. May I not be permitted to throw cold water upon any measures which may promote thy glory; nor may I enter upon those plans, if they endanger primitive Methodist simplicity. May my soul be alive to thee. In all I do, may I seek thy honour and glory; for all I want may I depend on thy grace and providence."

Thus cautiously and prayerfully did he proceed in reference to this new feature in the operations of Methodism; apprehensive of every thing which might impair its purity and spirituality; and yet fearful of checking any thing really good, on account of any apparent evil which might be only accidentally connected with it.

It was, therefore, a source of inexpressible satisfaction to his pious and benevolent mind, that these meetings continued from year to year to improve in their character; that what was questionable in them was gradually laid aside; that they became more sober, more spiritual; that there was more of God in them and less of man; and it was manifest, that upon the whole, they did not by any means lower the tone of piety in the Connexion, but greatly elevate its character, add to its intensity, and accelerate its progress.

The Conference this year was held in Mr. E.'s native town. Several "knotty questions" likely to excite much feeling having to be decided during its sittings, he proposed to himself the observance of the following rules.—"1. I will endeavour by watching unto prayer, to preserve constant recollection of mind and self-possession. 2. I will enter into no party matters, but act in simplicity for the glory of God and the general good. 3. I will say as little as appears consistent with my duty. 4. I will not be forward to shew my opinion, but will wait to hear others, and weigh what they say."

On Sunday, August 15th, Mr. Entwisle opened a new chapel, at Little Lever, near Bolton. "Here," he re-

marks on the occasion, "a Sunday School was kept some years *before* Mr. Raikes, of Gloucester, began his Sunday School."

On Friday, August 18, the Conference, which was longer than usual, closed. My father and Mr. Edmondson were re-appointed to the London West Circuit, and Messrs. Bunting and Needham took the places of Messrs. Sutcliffe and Bramwell. It was as usual an agreeable relief to Mr. E.'s mind, to exchange the business and excitement of Conference for the regular work of his circuit, a work in which he felt constantly increasing delight. "Once more," he says, "I am regularly employed in my work. I feel it a privilege. For the last month nearly all my time has been occupied either in Conference business or travelling. This is a necessary part of our system which is more and more irksome to me. How much more agreeable it is to read, pray, and preach. Well, I am now entering, in all probability, on my last year in my present circuit. O may I be more spiritual, more diligent in study, more active and zealous; more ready to every good work: may I labour with success; and if it please thee, O Lord, *see fruit* of my labour."

The old chapel in Great Queen street, Lincoln's Inn Fields, having become much too small for the accommodation of the increasing congregation, the erection of a large new chapel upon the same site was projected. The secular business unavoidably connected with such an undertaking was by no means congenial to his mind, neither was the weight of care and responsibility it entailed upon him, at all inviting; but with him inclination had long been renounced as the guide of his conduct; and when, in any case, the path of duty became manifest, no personal considerations were allowed to interfere with its prosecution. The self-denying cheerfulness with which he entered upon this uncongenial part of his work, will appear from the following extracts from his journal:—

"A considerable portion of my time has been occupied by attending meetings and consultations about a new chapel at Queen street. It is a great undertaking; yet the necessity of it is evident to almost every one concerned, and the willingness of the Trustees to move in the business gives general satisfaction. I trust it is of the Lord, and that he will make our way plain before us.

"This business will necessarily take up much of my time and attention, and I had rather be employed in reading, writing, meditation, and prayer; however, as I appear to be called providentially to this, I will, in the fear of God, do all I can to promote the good work. Probably the chapel will be a blessing to generations unborn. Whatever may occupy my time, O may I do all with a simple intention to please my God.

"I find the principal care will devolve on me, and before the business is finished, I shall have many an anxious hour. This seems, however, to be a burden laid on me by divine providence, and I may rationally expect divine aid and comfort. But I must endeavour to act agreeably to Phil. iv. 6, 7. Surely it is possible, though difficult."

In addition to the weight of business and care arising from this source, much of his time, (in common with the other preachers stationed in London) was occupied by Missionary affairs. An executive committee had been appointed at the last Conference for the management of our rapidly extending Foreign Missions; of which all the London preachers were members. And as an addition of at least sixteen to the former number of Missionaries had been agreed upon, much time was occupied in the necessary preparations. In all these matters Mr. E. felt a lively interest, and took an active part.

Five of these Missionaries, the Rev. Messrs. Barnabas Shaw, Carver, Callaway, Broadbent, and Elijah Jackson, were publicly and solemnly set apart by ordination in Spitalfields Chapel, for their important work, on Monday, Nov. 13, on which occasion Mr. Benson delivered a short, but appropriate and impressive address. The Committee, however, anxious to do all in their power to further their piety and usefulness, agreed to hold a second public service in Great Queen street Chapel, for which occasion Mr. E. was requested to prepare an address. This he drew up on Monday, Dec. 11th, the manuscript of which is still preserved among his papers. A numerously attended meeting was held on the following Monday. Mr. Buckley opened the service with prayer, and stated the object of the meeting; Mr. Entwisle then read the address, and Messrs. Edmondson and Bunting concluded with

prayer. The whole service was peculiarly solemn and impressive.

The address prepared for the occasion was immediately printed, with the names of the committee (by whom it had been adopted) appended, and sold at the Book-room. This address forms the basis of the instructions given to all the Missionaries sent out by the Wesleyan Missionary Society, and printed from year to year in the Annual Report.

Amidst all these engagements, his great concern was to "maintain in his own soul a vigorous, growing state of religion." He felt that "nothing would serve as a substitute for personal piety." "Nothing" he says,— "will do but a sincere, unreserved consecration of myself to him who has called me by his grace."

The following extracts from his journal continue the narrative of his personal history.

"Jan. 1, 1816.—My dear wife is seriously afflicted, and I am exercised with strong rheumatic pain. The new year has set in with storms; but we 'have an interest in the Master of the storm.' I feel willing to suffer as much and as long as the Lord may please to appoint. His will be done: I am not my own; I am HIS; and HE shall have my all.

"Feb. 16.—This day thirty-three years I preached my first sermon at Unsworth, near Bury. Having obtained help of God, I continue unto this day. Still I am employed in the work of God, and my soul centres and finds rest in him. I see much cause for gratitude to God who has preserved me amidst all the snares and temptations to which I have been exposed, and for continuing to employ me with some degree of usefulness in his church. My soul is humbled before God on account of my defects both as a minister and as a Christian. I am ready to say, as good Mr. Sutcliffe of Olney said to his friend Fuller, 'I wish I had prayed more.' Of late years, my mind has been overburdened with the general concerns of our Connexion. Others are rising up, who appear to have both inclination and ability for business; therefore I purpose to get into the back-ground, when I perceive it is unnecessary to be prominent, and to give myself continually unto prayer, communion with God, and the duties of the Christian ministry in public and private.

I feel a strong desire, if it be the will of God, to have a small, retired circuit, in which I may be exempted from extra public concerns, give myself wholly to prayer, reading, visiting, preaching, &c. and also that I may have time and opportunity to proceed in my projected work 'On Providence;' and also to prepare a volume of Sermons for the press, which may be useful sometime. Perhaps, it may not be unnecessary for generations of Methodists yet unborn to have specimens of our general mode of preaching. In this and every undertaking, I wish to aim only at the glory of God.

Sat. March 3.—Let me particularly record the great goodness of God toward me this week. He has indeed dealt very graciously and bountifully with me. O what nearness to God have I enjoyed. What deadness to the world do I feel! how indifferent to human applause or censure! My God and my all, 'whom have I in heaven but thee? and there is none upon earth I desire beside thee.'

"March 30.—The friends here strongly importune me to remain a third year, and intend to petition Conference for it. The Quarterly Meeting at the New Chapel yesterday agreed to petition that I may succeed Mr. Wood there. Lord, *where* thou pleasest. I am in thy hands, O my God. Do thou fix the bounds of my habitation. All second causes are under thy government. O Lord, so order and arrange every occurrence, that I may be exactly in the right place,—where I may get and do most good.

"May 4.—On Wednesday I received information of the death of Mr. John Barber. He was only three days ill. He began to travel in the year 1782, and continued in the work to the last. He possessed a strong mind; and though he had had scarcely any education, yet he had read and thought much. He understood divinity well, and was much attached to the discipline of Methodism. Had he been favoured with an early classical education, he would have appeared to greater advantage. He was a man of great integrity, but plain and blunt in his manners: our connexion has suffered a great loss in his removal. Mr. B. and I have been intimately acquainted, and have had much intercourse for the last eighteen years. He was a faithful friend and Christian brother. Few now

remain, much older in the work than myself. O may I be always ready.

Sat. 25.—I am almost crippled with rheumatism. Rheumatic pain is, more or less, almost my constant companion. It is now so violent that I can scarcely walk to see Mr. C. who is ill. This chronic disease, the effect of damp rooms and lodgings in the earlier part of my itinerancy, is more and more troublesome every year, and will, I suppose, accompany me to the grave. Be it so, if such be the Divine will; only may this and every other trial be sanctified, and yield the peaceable fruits of righteousness.

"I was struck at the District Meeting, held this week, when I was ranked among the *aged* preachers, and that I knew personally so few of the sixty-one brethren present. 'One generation passeth away, and another generation cometh.' Many of the young men appear to be pious and zealous; but their present circumstances are more dangerous than the contempt and persecutions experienced by the preachers forty years ago. I pray that there may be preserved amongst us to the latest generations, purity of doctrine, godly discipline, sound Christian experience, and holy living. Then the Lord will be the glory in the midst of us, and a wall of fire around us.

"May 29.—I received a letter from a professed friend and well-wisher, who informs me, that 'in a large party' it was said lately, that I 'had *so much of the high priest* about me, and was *so full of pride*, that I would scarcely speak to any one I met in the street.' I record this, hoping it will be useful to me. I am conscious of many defects, but of the spirit of a high priest, and of that pride, which keeps at a distance the poorest of the poor, I have no consciousness. The Lord knows, I am most in my element in company when amongst the pious poor. However, though my heart does not reproach, but completely exonerate me with regard to those particulars, laid on me 'in a large party'; yet such aspersions, especially as I have come to the knowledge of them, may be of great use to me. 1. I will watch over my own heart, and if I perceive anything tending toward these evils, by the grace of God, I will check it. 2. I will endeavour more and more to be like a little child, weaned from the world, and unanxious about human applause or censure for their own sakes.

3. I will make it my chief concern every moment to please God, and to glorify him in my body and spirit which are his. 4. I will pray for the persons, whoever they may be, whose tongues have been employed to detract from my character, and to hinder my usefulness in a circuit, in which it is probable I shall labour next year. 5. Under an impression of the shortness and uncertainty of human life, and daily put in mind by my own feelings, especially a pain in my breast, that I am in the decline of life, I will labour more and more to be always ready for the coming of my Lord. My heart feels nothing but love to any human being: and this letter, whether intended as it professes, to be friendly, or otherwise, I am persuaded, will prove to my soul a great blessing. 'It is a little thing with me to be judged of man's judgment. He that judgeth me is the Lord.' May I hear him say at last, 'Well done.'

"Thurs. June 20.—We laid the first stone of our new chapel, Queen street, Lincoln's Inn Fields. About fifteen hundred persons were present. Mr. Gaulter gave out 'Before Jehovah's awful throne,' and prayed. I delivered an address and gave out 'Except the Lord conduct the plan,' &c. Mr. Butterworth assisted in laying the first stone, and addressed the people for a few minutes, and Mr. James Wood concluded by prayer; after which the whole congregation sung, 'Praise God from whom all blessings flow,' &c."

About this time, commenced the severest trials by which my dear father was ever exercised; trials by which his health and spirits were so injuriously affected, that it was with extreme difficulty that he was able to continue in his work.

In the spring of 1815, his eldest son, John, who had been pious, steady, and diligent from his youth, and who was then in his twenty-third year, commenced business as a Manchester Warehouseman, in Cateaton street, London, with fair prospects of success, having a good connexion, and being clever and active in business. After some time, as the concern prospered, his brother James, who had just finished his education at Kingswood School, became his apprentice.

My father's family were now all around him, except Samuel, the youngest, who was at Kingswood School;

and he frequently had the pleasure of meeting them all at his eldest son's house. His feelings on these occasions were those of almost unmingled pleasure: his heart overflowed with joy and gratitude to God, while indulging the by no means unreasonable hope, that his eldest son would become respectable and useful in both civil and religious society, and be as a father to the family when he himself should be gone to his eternal reward. But alas! before fifteen months had passed away, these pleasing prospects were beclouded, and followed by scenes of trial compared with which all that he had suffered before appeared as nothing.

It is not necessary to enter into the details of this sore affliction. Delicacy and fraternal affection demand that a veil should be drawn over these melancholy occurrences. It may be sufficient to state, that my beloved father and his family were plunged into an abyss of sorrow, and for more than two years kept in a state of distressing,—and during the latter portion of that period, torturing—suspense; that the circumstances were such that to *appear in public* was a perfect crucifixion to his feelings; that his former habitual cheerfulness forsook him; and that although not a murmur ever escaped his lips, and he appeared perfectly resigned to the Divine will, yet such was the shock given to his feelings, that his family feared he could not long survive. But God was his refuge. In him he found a very present help in time of trouble. Before him he poured out his soul in unceasing prayer; and at length his prayer prevailed. During the whole of this severe and protracted trial, those who knew him best, and were most intimately acquainted with his circumstances, admired the grace of God in him. Exquisite feeling was found in combination with perfect self-control; the most poignant grief with sweet submission to the will of God; long-continued and sometimes racking suspense with unshaken confidence in God. Never did the graces with which the Spirit of God had adorned his character, shine with greater lustre than throughout this long dark day of trouble.

All this time he had the care of a most important circuit, and many public concerns of the Connexion to occupy his mind; but the Master whom he served vouchsafed his gracious and all-sufficient aid in so remarkable

a manner, that he was generally enabled to go through the important duties assigned to him, with an equanimity and composure that excited the astonishment of all who knew him.

Although in his journal he was accustomed to lay open his whole case and his heart before the Lord, yet those passages only are quoted in which he expresses himself in general terms, and which may serve to shew how he was supported under these trials, and the influence they had upon his mind.

On the 6th of July, he writes:—"My mind is greatly oppressed. O Lord, undertake for me. It seems as if the world were completely embittered to me: every thing wears a gloomy aspect; and were it not that God is remarkably with me, I could not proceed in my work. I should faint, but for divine support. I will trust in the Lord: he is my help and my shield. I will give myself unto prayer, to reading, meditation, visiting the sick, preaching the word, and other ministerial and Christian duties; and I will endeavour to cast my dear family on the providence of God.

"On a review of my past life, I see so many defects and omissions in my conduct, that I acknowledge from the bottom of my heart, that I deserve to suffer ten thousand times more than I do. Mercy is mixed with judgment. Enter not into judgment with me, O Lord. Chasten me not in thy hot displeasure, lest I be consumed. O Lord, thou seest I am feeble and sore broken. Be thou my strong helper. O leave me not, neither forsake me. I am thine. O save me in this time of trouble for thy mercy's sake. Amen."

On the 29th of July, the Conference commenced its sittings in London. Mr. E.'s old friend, the Rev. R. Reece, was elected *President*, and the Rev. Jabez Bunting, *Secretary*. His wounded mind found some relief in the Conference business, in which he was necessarily employed; his thoughts being thus diverted from the painful subject which for some time had almost constantly oppressed his spirits. Besides which, he was enabled thus gratefully to record the goodness of God:—"I feel a power from the Lord fully to cast my care upon Him who careth for me. 'Under the shadow of his wings will I put my trust, till these calamities be overpast.' 'My

soul, wait thou only upon God, for my expectation is from him.'"

His next appointment was to the London East Circuit; the Rev. Messrs. Thomas Wood, John Riles, George Marsden, and Richard Watson were his colleagues. He felt the importance of the station, and "the awful responsibility connected with it," but remarked, "However, as every thing appears to stamp on my appointment the character of a providential station, I am unanxious. Surely the Lord will help me. His hand will be with me. I am resolved to give myself continually unto prayer and the ministry of the word. I will mind nothing but religion,—an increase of religion in my own soul, and the promotion of religion in the world."

On the 30th of August, he took leave of his esteemed friends in the London West Circuit, and removed with his family to his new habitation in City Road. The contrast between the cheering prospect in regard to domestic comfort with which he entered upon that circuit, and the dark dense cloud which now rested upon his family in leaving it, deeply affected his mind; but he was relieved by the full persuasion that he had been and was still under the guidance of Divine Providence; that the painful scenes through which he was passing were permitted by infinite wisdom and love; and that his labours during the past two years had not been in vain in the Lord. Through the blessing of God upon the united efforts of himself and his esteemed colleagues, he had the satisfaction of leaving in the circuit above two hundred members more than he found, and a large new chapel at Queen street rapidly advancing towards its completion.

The day after his arrival, he thus records his views and feelings in entering upon the work of his new circuit:—

"Aug. 31.—I am settled once again in my regular work, in a situation of much labour and high responsibility, which of necessity must expose me to the constant temptation to anxious care. I trust the Lord will give me direction and power.

"It is agreeable to my feelings to occupy the house in which Mr. Wesley lived, and to sleep in the room in which he died. In these circumstances I find additional reasons for watchfulness, diligence, faithfulness, and zeal;

and I resolve, through the divine blessing, to employ all my time and exert all my strength of body and mind in that blessed work in which I am engaged. In this solemn place,—Mr. Wesley's study,—and with his portrait, at full length, preaching to me, I do pledge myself to the service of God and his people.

> 'Jesus, confirm my heart's desire
> To work, and speak, and think for thee.'"

To his friend, the Rev. Jonathan Edmondson, who had been his colleague the last two years, and was now labouring at Worcester, he writes shortly afterwards:—

"I find myself quite at home amongst my old friends. I have been favoured with much of the divine presence and great comfort in my own mind: have been assisted in my public work more than usual; and the good people at the New Chapel (City Road) tell me I am heard in every corner of it. My interruptions are not more than at Bow street; and it appears to me that the change into this airy situation, with long walks to Poplar, Tottenham, &c. are improving my health. May I obtain mercy of the Lord to be found faithful.

"I think I shall make a considerable addition to the number of my sermons. The Scriptures are opened to my mind, and my views seem to enlarge. *Don't burn your old sermons.* Keep them for old acquaintance' sake. They will afford you recreation in a dull hour, to say the least: perhaps, the perusal of them may, through the divine blessing, be the means of reviving in your mind those *good feelings* under which they were written; and besides, while you will be pleased to see that you have always preached the *same truth*, you will have the satisfaction to observe that reading, meditation, and prayer have enlarged your views; or, to speak more properly, that while you have stirred up the gift of God that is in you, HE hath given you an increase of the Spirit of wisdom and illumination."

On the last day of the year, Mr. E. remarks:—"This has been the most painful year of my life. It set in with storms; and in its progress every earthly comfort has been blighted: so that my mind could find relief only in the Lord. Now the storm seems to abate; but my mind, accustomed to disappointment, can hardly hope

for any repose in this world, but what is inward and spiritual. I will endeavour to cast all my cares and burdens upon the Lord who cares for me."

After a brief respite, my father was again visited with affliction of another kind; the following is his own account:—"On Wed. Feb. 12, about half-past four in the morning, my dear wife was seized with a violent bleeding at the nose. About five, I obtained the help of a surgeon; about seven o'clock the bleeding was stopped; but not until a plug was inserted up the nostril. She was greatly reduced by loss of blood. This was followed by a most dangerous typhus fever, from which she was raised almost miraculously. For a fortnight I had scarcely any hope of her recovery. I fully expected to have 'sorrow upon sorrow,' by being bereaved of her. But the Lord heard our prayers. In this time of trouble, He was indeed a *very present help.*

"My dear wife at first was considerably discouraged, but about three days after her seizure, while I was at prayer with her, she was favoured with a wonderful manifestation of God to her soul; and after that time she became one of the happiest creatures I ever saw. Oh! what happy though sleepless nights we had in attending her. For three weeks I had little sleep; for she required constant attention; and my daughter and I either together or separately, attended almost every night. Yet I was preserved in health; never omitted preaching except *twice;* and my soul was happy in the enjoyment of God; my will was lost in his. After a very hard day on Sunday, March 2, I did not go to bed till after six the next morning, and then rose about nine refreshed and perfectly well. My sleepless nights have been some of the happiest of my life. This affliction has been made singularly useful to us all. The Lord has been remarkably kind to us: we have all been preserved from the fever, and are in good health. Blessed be the name of the Lord. O may my whole time and strength be his."

This fever left Mrs. Entwisle in a state of extreme debility, from which her recovery was slow, being no doubt retarded by the painful exercises through which the family were passing; and which, in her enervated state, seemed at times almost more than nature could bear. Her nights for many months were almost sleep-

less; and again and again it was thought she must sink under the combined influence of debility, loss of sleep, and the distressing excitement occasioned by the family trials.

Early in May, Mr. E. went to Oxford, to lay the first stone of a new chapel;—the *first* built expressly for the purpose of a Methodist Chapel in that ancient and celebrated city. His own account will perhaps interest the reader.

Thurs. May 8, my dear wife, Mr. Marsden and I went to Oxford. I preached in the evening to a congregation which filled the old chapel; my text was 1 John iii. 2, 3. About eight o'clock, while I was speaking of the glorious appearing of Christ at his second coming, a sudden flash of lightning, accompanied at the same time by the loudest thunder-clap I ever heard, electrified me and the whole congregation. I had just quoted that grand passage, 'When the Son of man shall come in his glory, and all the holy angels with him,' &c. After the peal of thunder, I repeated St. Peter's words, 'The heavens shall pass away with a great noise, and the elements shall melt with fervent heat,' &c. Two persons in the congregation fainted, and so great was the sensation that it was some time before the people could compose themselves. The next morning we found that the lightning had struck a house within a hundred yards of us, and broke down part of the chimney. How terrible art thou, O Lord! Who can stand before thine indignation?

"It is nearly twenty-nine years since I left this city; and I have not seen it since till this day. There are *only two* persons in society who were members when I left them; but several children of old friends spoke to me. Blessed be God. 'One generation passeth away and another generation cometh.'

"Frid. May 9.—At ten in the morning we assembled to lay the foundation of a new chapel. There were about eight hundred persons present. A platform of wood had been raised for the occasion. Mr. Marsden began by singing and prayer; I then spoke a few words on the occasion; and, assisted by Mr. Gower, laid the first stone; then Mr. Bunting preached an admirable sermon. The congregation was serious and attentive. I hope much good will be done here. O Lord send now prosperity.

"Sat. 10.—We proceeded to Birmingham, where we were kindly received by brother and sister Moore. On Sunday I preached two sermons for the benefit of the Foreign Missions; in the morning at Belmont Row, and in the afternoon at Deritend.

"Mon. May 12.—At ten o'clock, Mr. John Stephens preached an excellent sermon on Phil iii. 8. At five the public Missionary Meeting commenced. Mr. Moore opened it with singing and prayer. I was then desired to take the chair. Messrs. Moore, Marsden, Bunting, and others spoke well. A divine influence rested upon the people, and we had a pleasant and profitable time.

"Sun. 18.—Preached at Belmont Row in the morning, and after dinner set off, accompanied by my dear partner and sister Moore for Dudley, where I preached a Missionary sermon in the evening. Though the rain poured down, yet the chapel was exceedingly crowded with attentive hearers. On Monday afternoon we went on to Madeley, the parish of the venerable Fletcher.

"At seven I preached in the Tythe Barn, adjoining to the vicarage, which was furnished with benches and a desk, with a gallery at one end, by Mr. and Mrs. Fletcher. Hundreds of people were stowed together, insomuch that I could scarcely squeeze through them to the desk. The barn seems to have been built two hundred years; it is open to the roof, thatched with straw; and all the windows except one are made of oiled paper. My soul was filled with a pleasingly awful sense of the divine presence; and the recollection of the blessed couple (though I never saw their faces) helped me while I spoke. It is easy to preach here: I could have continued at it all night. The apparent seriousness, earnestness, and zeal of the people were delightful.

"Tues. 20.—At two o'clock I preached at the chapel at Colebrook Dale: some hundreds were assembled. Mr. Fletcher provided this chapel for his parishioners. I was informed that with his own hands he hewed out of the solid rock the first stone.

"The views in Colebrook Dale are quite romantic: the steep hills, tremendous precipices, hanging woods, serpentine walks in those woods, (constructed and formed by R. Reynolds, Esq. during his residence here) the appearance of the iron-works, &c. quite charmed me. And

when I thought, here Fletcher lived and laboured, I breathed after his spirit. O may I follow him, as he followed Christ.

"In the evening I preached in the chapel at Madeley Wood, to an immense crowd of deeply attentive hearers. This chapel also was erected by Mr. Fletcher, as also another by Mrs. Fletcher in another part of the parish; so that three Methodist chapels are provided in Madeley parish by that blessed couple, in which it is hoped the Gospel will be preached for centuries; and if the vicarage barn be not used, another chapel will be built in its stead. Mr. Mortimer, the present Curate, shewed me the vicarage, the church, Mr. Fletcher's entries of baptisms, burials, &c. and his tomb. Every thing about Mr. Fletcher is interesting to me. Mr. Mortimer is a pious man, and labours hard. He informed me, that when he was a boy, twenty-one years ago, I was at the London Conference. I had been at his father's house, and he was sent to shew me the way to City Road. I talked to him about his soul, and what I said was attended with the divine blessing; he went home weeping and praying. To God be the glory! May I learn from hence to improve every interview with young people.

"Frid, 23.—To all eternity I hope to praise God for my visit to the parish where Fletcher laboured and died. O may I partake of his spirit more and more. His parishioners seem to have a good degree of it. Perhaps to the end of time the fruit of his labours will remain, and his memory be precious.

"May 27.—I preached occasional sermons at Penn, in the High Wycomb Circuit. The chapel was crowded in the afternoon and evening. From High Wycomb and other places came a number of persons who knew me nearly thirty years ago: but oh! how changed in their appearance. Some who were then thirty or thirty-five years old, of course now upwards of sixty, came to see me: also some children and even grand-children of old friends, who are grown up men and women, and are truly pious. One man came and said, 'You do'nt know me, I dare say: but I lived servant with Mr. Batten, when you were in the Oxford Circuit. Sometimes I was sent to light you home with a lantern, and you talked to me about my soul; and that was the means of bringing me to the Lord.'"

From the commencement of his itinerancy, it was Mr. Entwisle's constant practice kindly to notice the children and servants in the families by whom he was entertained, and to aim at their spiritual profit. It was highly encouraging to him after the lapse of so many years, to meet with this and other instances of the happy results which, through the blessing of God, followed these endeavours.

The renewal of Mr. E.'s bodily and spiritual strength by the excursions just recorded, and the delightful religious exercises in which he engaged at Oxford, Birmingham, Madeley, and Penn, prepared him for further trials which awaited him, and which with brief intervals of comparative solace and repose, returned again and again, as the clouds after the rain. A few weeks after the last date, he writes:—"All things *seem* to make against me. I walk in darkness, and have no light. But I will trust in the Lord, and stay myself upon my God. Surely he will be with me in the fire and in the water. * * * My soul has been bowed down greatly with these things for several days: my studies have been interrupted; and the vigour of my mind in my public work considerably impaired. I must endeavour to give it up. I see now, that though I cannot and ought not to divest myself of paternal feelings, yet, so far as is consistent with those feelings, I must endeavour to imitate holy angels, who do all they can to prevent evil, and promote good, still happy in themselves and in the Lord. O may I cast every care upon him that careth for me."

Again, on July 17th, he writes:—"I seem like a mariner in a storm. I am at my wits' end: I will cry unto the Lord in my trouble, and surely he will deliver me out of my distresses, or support me under them. O that I may endure and improve temptation. Lord, help me! Surely I shall yet see thy hand stretched out in my favour, even in outward things. I will trust in thee, though thou slay me."

It was with difficulty that he could get up his spirits to attend the Sheffield Conference this year; he was, however, prevailed upon to go by his family and friends, who hoped that its engagements would afford relief to his mind. He was affectionately and hospitably entertained by Mr. and Mrs. Holy. His former colleague

and friend, the Rev. John Gaulter, was elected *President*. The Conference was unusually short, and Mr. E. made but few memoranda of its proceedings.

On his return home, he called at Birmingham, where he obtained a situation for his son James, at Mr. Scot'ts, a respectable linen and woollen draper, and a member of the Methodist Society. His present circumstances gave increasing intensity to his concern for the spiritual well-being of his family: he felt especially on account of James, who was of an open, generous, and unsuspecting disposition, and now removed to a distance from parental observation and restraint, and surrounded by many temptations. His letters to him were frequent, affectionate, and replete with valuable counsels. The following extract from one of them, dated Aug. 20th, 1817, may be useful to some of the juvenile readers of this volume:—

"O my dear James, I know you love me and feel for me. Do endeavour, then, to gladden my heart. Let me never hear any thing concerning you but what will give me pleasure. Let me advise you, first of all, to pray much, and resolve to be a Christian. 2. Beware of evil company,—of trifling company,—and of young people's company. 3. Read your Bible, and other useful books, when you have a little time. 4. Improve your Sundays to spiritual purposes, by reading the Holy Scriptures, meditation, and prayer, as well as by the public worship of God. Oh! what pleasure you will find, if you enter into the spirit of religion.

"In regard to business:—1. Always keep in view your master's interest. 2. Be diligent, both when he is present and absent. 3. Never take any thing,—no, not even half a sheet of paper, or the value of a *pin*, that is your master's, without his knowledge and consent. Keep in this respect a tender conscience. I assure you, James, if I am in a friend's house, and see a *pin* which I need in order to pin my cravat, I cannot in conscience take that pin without mentioning it; although I know I should be welcome to it, even if it were a gold pin. I have long been habituated, even from my youth, to these delicate feelings, and I wish you to be so. When I was nineteen years old, I had the superintendence of the most extensive concern at that time in Manchester: and though an apprentice, I had a genteel salary given to me volunta-

rily. I do not mention this, my dear son, out of vain glory, but as a proof of the utility of the conduct I recommend to you. Resolve to be and to do every thing that is right, and God will bless you. Let me hear well of you, and you shall have every thing which can contribute to your comfort, within the power of your father."

During the Sheffield Conference he met with what he regarded as a providential opening for Samuel, who had just completed his education at Kingswood School, at Mr. Cocker's, of Barnsley, a chemist and druggist, a clever man and master of his business. Early in September Samuel went to his situation. His father was much affected at parting with him. His mother, it will be remembered, had died when he was not quite four months old: the kind offices which his father was obliged to perform for him for several weeks, with the innocent and affectionate smiles with which he had returned this parental tenderness, had greatly endeared him. The disappointment of the hopes excited by the promising beginnings of his eldest son, heightened his feelings of parental solicitude, in sending out into a world so full of snares and dangers his youngest child; but he commended him to God, and was consoled by the remembrance of the dying words of his dear wife, "Samuel is under the special care of Divine Providence." To the guidance and guardianship of that providence he was enabled confidently to trust him.

At the March Quarterly Meeting, 1818, many expressed a strong desire that Mr. Entwisle would remain a third year in the London East Circuit; he had, however, accepted an invitation to Sheffield: of this he informed the meeting; and though repeatedly urged to the contrary, he positively declined to stay in London.

It was a great relief and solace to his mind, that the family trials referred to had a beneficial influence upon most of his children. William, especially, the youngest but two, who was a teacher in Mr. Hulett's school at Brompton, and who had long been under a gracious influence, about this time gave himself more fully to the Lord, entered more deeply into the spirit of religion, and began to be much impressed with a conviction that he was called of God to the work of the Christian ministry.

In this state of mind, he felt the value of his father's counsels, began to correspond with him with greater freedom and frequency, and sought his advice at every step. The following answer was written to one of his letters of nquiry.—

"New Chapel, March 31, 1818.

"My Dear William,

"This morning I received yours by E. V. and hasten to comply with your request. I am glad to see you maintaining the Christian warfare with advantage. I perceive you are gaining ground upon your enemies. It is of great consequence that you *keep* the ground you have gained. I have often observed that after victories gained over our spiritual enemies, they have soon returned, exasperated by their defeats, with large re-inforcements, to the contest, and not unfrequently have made their attack in some new and unexpected way. If professors will content themselves with an attendance upon public ordinances, committees, &c. with a decent exterior, and occasional good religious feelings, Satan will not disturb their repose by distressing temptations: but where he sees any resolved to be zealously affected in the cause of piety, and determined to get much religion, he will bestir himself, and harass and perplex the soul as much as possible. *Put on* and *keep on* the whole armour of God, Eph. 6; and never forget that the Christian soldier fights best upon his knees. Let me urge you to keep up private duties,—reading, meditation, self-examination, and prayer; and keep good accounts,—correct accounts,—between God and your soul. I understand it is the practice of our great banking houses to balance their accounts every day; and if there be the slightest error, no one leaves his post, till all is rectified. So a Christian should always see to it, that all is clear before he sleeps.

"The resolution you have entered into must be pleasing to God, for He calls us to do all the good we can. The great question is, *how* to do most good? Your queries are very important: I will answer them as well as I can. Perhaps I may be in some degree qualified to do this, because in early life I had to do with many persons of various characters. At the age of nineteen, I had the superintendence of a great concern, and had great

numbers to deal with, though not exactly in circumstances like yours. But general rules will apply to many different cases.

"1. Never lose sight of your object, the present and eternal good of those with whom you are connected. 2. Watch for opportunities of usefulness to them. 3. Do not speak too often to them; but remember, 'A word spoken in due season, how good is it.' I do not think it well to speak *very* frequently to your pupils on religious subjects, in a direct and personal way, unless you perceive it is agreeable to them. But let your own general spirit and behaviour demonstrate the reality and excellency of religion; and embrace opportunities, as they offer, of giving advice and reproof. There are seasons when most minds are disposed to attend to advice, &c. and at other times, just the contrary. It requires recollection of mind, discretion, and heavenly wisdom to know *when* and *what* to say.

"Reproof, in general, is best administered *in private;* for few will bear to be told of what they know to be faults before other persons. General advice may be given with propriety before all; but advice to an individual should be given in private. If you act prudently, there will be little danger of your driving the young gentlemen from the school; yet an injudicious and unseasonable attempt even to do good might prove every way injurious.

"Sin is the moral disease of man; and even convalescents have need of medicine. The great art of healing seems to me to consist chiefly in watching and ascertaining precisely the state and stage of a complaint, and in knowing when to apply the proper remedy. So it is in morals. Keep your eye upon them, and you will see how and when to attempt their cure,—especially if you advert to what has occurred in your own case, and daily apply to HIM who giveth wisdom liberally. Get wisdom, get understanding; yet at the same time, beware of losing your zeal. Zeal without knowledge and discretion is like *haste in the dark;* a man is in danger of running against or falling over something to his hurt; while knowledge without zeal is useless.

"The impression on your mind respecting preaching at some future time, may be of God; and I am sure nothing would gratify me more than to have a son to preach

the unsearchable riches of Christ. If the Lord intend you for that glorious work, he will fit you for it, and make your way plain before you. At the same time, it is a great and solemn work, on which no man should dare to enter without a clear call from God. The advice I would give you with respect to that subject is,—to give yourself to the Lord without reserve; to pray and wrestle for repeated baptisms of the Holy Spirit; to read, meditate, and pray, begging of the Lord to direct you in all your ways; and as you have Mr. Hulett at hand, make him your friend and counsellor. This will not hinder your duties in the school and family—no: I will venture to say, you will be more punctual, correct, and cheerful in every relative duty, in proportion as you enter into the spirit of piety, and attend to those duties which tend to qualify you for future usefulness in the church.

"My dear William, if grace reign in your heart; if you are saved from *yourself*, (which I hope will be the case;) if you are blessed with power from on high to walk with God day by day; I am not without hope, that at some future time, he may employ you in this work. I am greatly comforted by the account you give me of the work of God in your soul. O hold fast whereunto you have attained. The comfort of my future life will be greatly increased by your steady, vigorous, growing, diffusive piety. Fulfil my joy. * * * * I am,

"Dear William,

"Your very affectionate Father,

"JOSEPH ENTWISLE."

The painful and long-continued exercises of my father's mind had seriously affected his health, which now began perceptibly to decline, so that though under engagements to the Sheffield Circuit for the next year, he sometimes thought he should be compelled to retire from the itinerant work at Conference. His former cheerfulness had given place to habitual depression; the rosy hue for which his fine, open, benevolent countenance had been remarkable was gone; and he had begun to look pale, dejected, and shrunk. It was probably this marked change in his appearance that called forth from some kind-hearted unknown friend the only *anonymous letter* which my father preserved and mentioned to his family

and friends. His *general* practice was, after reading them, silently to commit them to the flames, not allowing even his most intimate friends to know that any such letters had been received. Many such productions are intended, like the assassin's knife, to wound in the dark; he never allowed the perpetrators of such deeds to enjoy the wretched satisfaction of knowing that their missiles had reached their destination. The letter now referred to was evidently dictated by the opposite spirit. It was dated on the outside, "April 7th," and contained a Bank of England One Pound Note, and these words:—

"1 Tim. v. 23.
"ANONYMOUS."

Under which my father wrote:—

"This letter enclosed a pound note. I do not need much wine. However, it was kindly intended: the Lord reward the anonymous donor."—To which the writer of this Memoir adds his hearty *Amen*. Had all the writers of *anonymous letters* been actuated by the same spirit, which dictated this, many of them would have much less to fear from the disclosures of that great day when the Lord "both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." How few of them "then shall have praise of God."

On his birth-day, April 15, he as usual awoke early, and entered upon his fifty-second year with feelings of peculiar solemnity, and renewed acts of self-consecration to the divine service. Referring to his late painful trials, he says:—"My soul rises a little above its sorrows. O may I cast my burden upon the Lord, and he will sustain me."

It was in much mercy that he was enabled for a season to rise above his sorrows, for yet heavier trials awaited him. The brief respite, however, was continued until the business of the District Meeting was over, and until he had fulfilled his engagements to attend the annual Missionary Meeting at Birmingham, held on Monday, May the 18th. On the following day, Tuesday 19th, he received intelligence of so afflictive a character as to cast into the shade all that had gone before. The melancholy tidings overwhelmed him. His distress was aggravated by the circumstance that he was *from home* at the time,

and necessarily much in company. To weep and pray in solitude might have afforded some relief. On the following day he makes this brief and affecting entry in his pocket book: —"Last night restless; this day overwhelmed. Oh! my poor heart is almost broken; yet I am obliged to be in a large company to tea, and to preach."

Sunday, May 24th, was a silent and sorrowful sabbath to my dear father. He could not get up his spirits to appear in public. His place at City Road Chapel was kindly supplied by one of his colleagues; and he spent the day in solitude and prayer. The following touching record of his feelings on this mournful sabbath is found in his diary:—"Sunday morning, eleven o'clock, my study, New Chapel, London.—Here I sit in silent, solitary sorrow. My dear wife, Mary, and Joseph are in the chapel: my poor John * * * * It is like a frightful dream. I can hardly believe it real. I will not say, 'All these things are against me.' No: I will trust in the Lord, though he slay me. O Lord, hold thou me up, and I shall be safe. Amen."

After four weeks of deep distress and torturing suspense, we were all struck with the altered appearance of my dear father, when he came down to breakfast on the 19th of June. His countenance,—the faithful index to his mind,—which had long borne the impress of sorrow and deep depression, had strangely recovered its former expression, and once more beamed with peace and joy. He had been pleading with God; and had received such an answer of peace, that his fears which had long alternated with his hopes, were all silenced; and he expressed a full persuasion that the Lord would appear in our behalf. The event justified his confidence. That very day the house of mourning once more became the house of praise and thanksgiving to God. The following evening, my father writes with a heart overflowing with gratitude:—

"Glory be to God! My habitation is in peace. Four of my children are about me. John, I hope, is resolved to live to God. My dear wife and I, though enfeebled and enervated by late exercises, are pretty well. Now, I will endeavour to pay my vows unto the Lord. He is my help and my shield. O Lord of hosts, blessed is the man that trusteth in thee."

After frequent consultations with his father, and with his full consent and approbation, my brother determined to go to the United States of America. Before his departure he went into Yorkshire, to visit his relatives at Thorner and elsewhere. About three weeks after, my father attended the Conference at Leeds, where he had the opportunity of one or two interviews with him.

On Wed. July 29, my father rode to Thorner, to see him for the last time before his embarkation, and as the event proved, for the very *last time* in this world. Although he felt some relief in the hope that in America, at a distance from the injurious connexions he had formed, and by whom he had been ruined, John might again become a respectable member of society; and, when a stranger in a distant land, remember his father's counsels, return to his father's God, and recover his forfeited peace; yet, when the parting hour came, it was almost too much for his shattered, enervated frame.

"At four o'clock, on Winn-Moor, near Thorner," he says, "I took leave of my poor John. It is certain I shall see him no more for years, *perhaps never*. I wept bitterly. Oh! my almost broken heart! O Lord, support me. O enable me to cast all my care upon thee. A dark cloud seems still to hang over me. How mysterious are thy ways, O Lord; clouds and darkness are round about thee; but righteousness and judgment are the habitation of thy throne. May I trust in thee, and do good. And O my God, remember in thine infinite mercy my poor unhappy son. O save him, I beseech thee, from the world and sin. He seemed much melted at parting. O Lord, after all, let me have comfort in him."

CHAPTER XIV.

FROM THE CONFERENCE OF 1818 TO THAT OF 1820 THE SHEFFIELD CIRCUIT.

It was gratifying to Mr. Entwisle's feelings that his old and intimate friend, the Rev. Jonathan Edmondson, was elected *President* this year: he had a high esteem for him, and considered him well deserving of that honour. His notices of the proceedings of this Conference were few and brief. On the 3rd of August he says,—"Our Conference business goes on with much peace and brotherly love: an excellent spirit prevails. Twenty-four preachers have died this year! How loudly does this call upon me to be always ready. I find my health and spirits are not what they were some years ago. Perhaps I am *ten years older* in my constitution, in consequence of the painful exercises of the last two years. Well, I am the Lord's. I am not concerned about the length or shortness of my life. My great concern is, that 'whether I live, I may live to the Lord; or whether I die, I may die to the Lord.'"

"Thurs. 13.—*Last night* about half-past ten o'clock, our Conference concluded its deliberations. Mr. James Wood, Mr. Gaulter, the President, and myself prayed. It was a solemn time. My mind was deeply impressed with the idea of some of us being called hence before another Conference.

"*This morning* at three o'clock died of apoplexy, William Bramwell. Awful breach! It is about thirty years since I first became acquainted with Brother Bramwell, since which time an intimacy has been kept up between us. We have frequently laboured in neighbouring circuits; and we spent one year together in London. He gave himself 'continually unto prayer and the ministry of the word;' and few men have been more devoted to God, or more useful than he.

"As he and I sat together in the Conference, I had many opportunities of speaking to him. 'He had salt in himself,' and I found the advantage of being so near him. On the evening before he died, he talked much of death and heaven. He was found fully ready.

"This event has made a deep impression on my mind, and I find a strong resolution to live for eternity. I intend (Lord, help me!) to have only one business on earth—to glorify God, serve my generation, and find my way to heaven."

My father's appointment this year was to Sheffield: the Rev. Messrs. T. Stanley, W. Martin, and R. Wood, were his colleagues. Every object in London having become associated in his mind with painful recollections, he had packed up every thing before he went to Conference, taken leave of the friends, and made such arrangements as prevented the necessity of his return. The last two years he had spent there, had been the most painful of his life, and were never remembered without a sigh. Still, it was a source of comfort in the review of this period, that through the blessing of God, he had left in each circuit many more members than he found. The increase in the London East Circuit during the last two years had been little short of five hundred.

After spending some days among his old friends in the Wakefield circuit, a few of whom still remained, and visiting his son Samuel at Barnsley, he proceeded on the 26th of August to Sheffield, and on the 27th preached his first sermon in that circuit at Thorncliffe. The poverty of spirit, and simple dependence upon God with which he resumed his labours, will appear from the following brief extract:—"My soul breathes after holiness. I long to be devoted to God. I feel the awful responsibility connected with the superintendence of the Sheffield circuit, and find a strong desire to be faithful. I seem to be quite empty,—to have no fund,—no furniture for the pulpit. I know not where to begin: never did I more sensibly feel, 'We are not sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God.' O Lord, teach me; help me; make me successful. May I be faithful as thy steward; and do thy work with zeal and fidelity."

In a letter to his son James, written three weeks after-

wards, he thus speaks of the labours of the Sheffield Circuit.

"In this circuit I have plenty of employment in preaching, travelling, &c. Excepting one Sunday in a month, we preach in general three times; and on one Sunday ride twenty two miles in a hilly country. Almost every evening except Saturday we have to preach in town or country; and have long rides up and down steep hills in the night. You may perhaps think this is too hard for me. However, I do not find it so: the salubrious air and exercise on horseback are useful to me. My health and spirits are so improved, that I seem to myself like another man. I thank God for this; and am resolved through his grace, to devote to his service the strength he is pleased to afford me."

Such, however, was the physical exhaustion produced by the long-continued trials through which he had passed, that he soon began to feel this labour too much for him; and as the cold weather advanced, he felt his chest injuriously affected by the long rides home at night. On the 7th of November, he writes:—

"I feel much feebleness of body, am seldom without pain, and am soon weary. My constitution seems to have received a shock, from which I do not expect it will recover. Well, the will of the Lord be done. I am in his hand. May the residue of my days, be they many or few, be consecrated to God."

To his esteemed friend the President, he writes on the 15th of December:—"One topic natural to a Methodist preacher is his *new circuit*. Well, then, I find this to be the hardest circuit I have travelled since I left Colne. We have almost constant preaching, and many long, dark night rides, in bad, steep, stony roads,—something like those to *Jem's o' th' hole*. The houses are crowded, and the fires are large; so that after being in a warm bath, we have to turn out, and ride in this hilly country, four, five, six, or seven miles. Many friends press me to get a little help during winter; and several excellent Local Preachers (among whom is Mr. Longden) offer to go for me at any time. I feel unwilling to shrink from my duty, but must submit to receive occasional help; for I find I am seven years older than I was twelve months *ago*.

"Though this circuit is hard, I never was more comfortable any where. My colleagues are agreeable, the people affectionate, the congregations large and increasing, and the piety of our people fervent. The word of the Lord has free course; a great many have believed our report, and turned to the Lord; so that we are likely to have a good increase in our numbers this year. We may say, 'The best of all is, God is with us.'

"I think I informed you that my poor John was going to America. He sailed in August, had a good passage, and is now settled about thirty miles from Philadelphia, in a situation in which by industry and frugality he may do well. Perhaps it is impossible for you to conceive what have been my feelings for above two years; and though my mind is comparatively easy now, yet often 'thought, busy thought, too busy for my peace,' musters up recollections which excite painful feelings and produce a sigh. But I endeavour to leave him to God, to whom I recommend him in my daily prayers."

On Feb. 16, 1819, the thirty-sixth anniversary of my father's first attempt at preaching, his only daughter was married to Mr. David Dalby, Ironmonger, then residing at Bradford, Yorkshire. This union was in all respects satisfactory to his mind. Mr. Dalby had been steadily pious from a child, was comfortably settled in business, and occupied a respectable and useful station in the Methodist Society. My father remarks on the occasion:—

"The relations and friends on both sides are pleased, and Mary enters upon life, attended with the prayers and good wishes of many. May the Lord grant that all our expectations on this occasion may be realized."

On the 31st of March, Mr. Entwisle received from Mr. Hulett, the gratifying intelligence, that William had begun to preach. He had taken Mr. Hulett's place at Hog lane, on the preceding Sunday evening, and Mr. Hulett had heard him agreeably to the appointment of the Rev. John Gaulter, at that time superintendent of the Rochester Circuit.

Mr. Hulett says,—"Your son has made a beginning in the blessed work, and a good beginning it was. I heard him with much pleasure, and I hope some profit. It was a good sermon, and rather more than a juvenile one. What I chiefly admired was its *great simplicity*,

its freedom from all affectation and pomp, and its adaptation to the meanest capacity. May he be so preserved."

Mr. Gaulter in a letter written on the same subject a few days after, says,—"Your dear boy here is doing well. His first efforts as a preacher Mr. Hulett approves, and says, the promise is high. No pomp of anti-English language; of that abominable stuff which real ignorance calls *eloquence*, and bad taste, *genius*. The attempt was to do good, which is, I believe, his leading motive. Being truly converted, he will, I have no doubt, seek the salvation of others. I could wish to think that some were so disposed; but I am distressed when I hear them applauded for that which depresses the hope I would indulge for the true prosperity of Methodism, and its perpetual establishment in the world. If Methodism die, it will die by its ministers, as every revival of pure religion has done since the rise of Christianity, the symptoms of which have long appeared among us, but which I hope will be prevented by the prudent precautions of those men, whose only end has been to diffuse the saving religion of the Son of God throughout the world."

This intelligence was highly gratifying to Mr. Entwisle's mind. He regarded the work of the Christian ministry as the most honourable and useful in which man can possibly be engaged. But he deemed a *divine* call to this work *essential*. He never could understand how a Christian parent could acquire the right to appoint his son to the high office of an ambassador for the King of kings: he regarded this as an invasion of God's prerogative. He knew too, how possible it is to mistake mere imagination for a divine call; and had seen not a few instances of those who were confident of their own call to the ministry, while all who knew them, and were most competent to judge, stood in doubt. He conceived too that there was no small danger of delusions of this kind in the case of those whose earliest associations were connected with the office and work of the Methodist ministry. He had therefore been extremely cautious in the early part of his correspondence with William on this subject. But having been fully satisfied as to his call, he rejoiced to hear, that he had done violence to his natural timidity, and obeyed it. In a letter written to him a few days afterwards, he says:—

"The receipt of yours with Mr. Hulett's postscript was very satisfactory, and excited in my mind gratitude to God. I trust he will keep you humble, and at the same time encourage you in your work. I am thankful to God that in the order of his providence, you were placed under the paternal care of Mr. Hulett, to whom you are greatly indebted on the present as well as on former occasions. May the Lord reward him a hundredfold.

"It gave me much pleasure to hear from Mr. Hulett that you were plain and simple, and free from affectation. Never aim at 'high things,' but 'condescend to men of low estate.' I have never forgotten a saying of Mr. Benson to an old acquaintance of mine, a young local preacher, about thirty-five years ago, 'Don't seek to be great, but good.' I hope my dear William, you will give yourself entirely to God. Walk with him. Be an example to believers. 'Let no man despise thy youth.' Read over and over St. Paul's epistles to Timothy. I found them useful when younger than you. Commit them to memory. I wish I had done in my first setting out in the work what I now recommend to you, viz. *every day commit to memory, with great exactness, some portion of Holy Scripture.* Well chosen texts of Scripture not only embellish but enrich a sermon, and also give it vigour and energy."

On Wednesday, July 14, Mr. Entwisle accompanied by Mrs. E. set off for Bristol Conference, taking Birmingham in the way, where he spent a day or two at Mr. Scott's with his son James, for whose spiritual interests he felt deeply concerned. On Friday, he proceeded in company with Mr. and Mrs. Moore to Bristol, where the Stationing Committee was to meet on Monday morning.

The memoranda this Conference are more brief than usual. He simply notices the election of the Rev. Jonathan Crowther to the President's Chair; and the dangerous illness of his friend the Rev. John Gaulter, whose life hung in doubt the greater part of the Conference; with the Rev. Messrs. W. Martin's and R. Wood's removal from the Sheffield Circuit, and the appointment of the Rev. Messrs. J. Hanwell and J. Everett as his colleagues in their stead.

On Friday, August 13th, he left Bristol, visited and preached at Worcester and Madeley; spent a night at

Birmingham with his son James, and reached home on Wednesday, Aug. 18.—This proved to be his last interview with his son James. About a fortnight after, he received the painful intelligence, on his return home late one night from Grenoside, that James was dangerously ill, and not likely to recover. He set off early the next morning for Birmingham, where he arrived about eight in the evening. The Rev. Messrs. Edmondson and Oakes met him at the coach, from whom he learned the afflictive intelligence that James had died soon after five o'clock that morning,—a little before his father had set off from Sheffield in hope of seeing him once more. He felt *exquisitely;* and yet the keen edge was taken off this affliction by the great mercy which had been extended to his son, and the remarkable manner in which he had been prepared for his change.

It has already been stated that my father felt much concerned about James's spiritual interests. He had when at Woodhouse-Grove School experienced the justifying grace of God, and for some time walked in the light of his countenance; but he had lost this blessing; and, though there was no reason to believe that he had been betrayed into any immorality, he had become careless and trifling. There were many temptations in Birmingham, and the openness of his disposition, with a natural tendency to levity, exposed him to danger. It will not therefore excite wonder that his father should entertain many fears for his safety.

During his visits before and after Conference, he had had much close and serious conversation with him, which appeared to have left a good impression upon his mind. On Tuesday, August 24, having occasion to send him a small parcel, he enclosed a letter in which he expressed his great anxiety on his account, referred to the temptations by which he was surrounded, cautioned him against some dangers which especially threatened him, and with much affectionate earnestness urged upon him the pursuit of real religion as the most serious and important thing in the world;—concluding with the following words, those which are printed in italics being written in larger letters and underscored.

"My dear James, don't treat these advices with indifference. Remember, you will not always have a father

to advise and pray for you. *Death's shafts fly thick*! My mind is so impressed on your account, that my prayers for you are more frequent and fervent than usual; and if *you* join *me* in prayer,—*all shall be well* with you in time and in eternity."

The following Monday, August the 30th, having as usual risen early, while engaged in his morning devotional exercises, the case of James lay with such unusual weight upon his heart, that after interceding with God for him with much earnestness for some time, he took up his pen and wrote to him again, with a special view to his spiritual good. It is a subject of regret, that this letter, if preserved, has not yet been found. It was despatched by the first post, and received by James the following morning. He was standing with Mrs. Scott in the shop when the postman delivered it. He read it with much apparent emotion,—and burst into tears. Mrs. Scott inquired if the letter contained any evil tidings. He replied, "No;" but added, that he had never received such a letter from his father before; he then read to Mrs. Scott and a young man who was in the shop, some parts of the letter, and said, "I will take care of this letter, *for I believe it is the last I shall ever receive from my father*." He was then in perfect health. But in the afternoon of the same day he was seized with violent inflammation of the bowels. A medical gentleman was immediately sent for, who paid him every possible attention. On the following day, being much worse, Dr. Johnson, a physician of considerable eminence was also called in, whose kind and unremitting attentions will never be forgotten by the family. He visited him four or five times a day, and afterwards in the most handsome and sympathising terms refused to accept any fee, saying, that to afford relief and satisfaction to the mind of a bereaved and absent father under such circumstances was a richer compensation than any fee could afford. But medical skill, and the unremitting attentions of friends were alike unavailing, so far as the body was concerned; nothing seemed to arrest the progress of the disease, which terminated fatally the following Saturday morning.

The Rev. Messrs. Edmondson and Oakes, who were then stationed in Birmingham, kindly and frequently visited him during his short and fatal affliction. On

Mr. Edmondson's first visit, James said, "*I cannot pray.* I am given up." A consciousness of his unfaithfulness and of his neglect of the "great salvation" seemed to have driven him almost to despair. But after conversation and prayer, he was encouraged. He sought the Lord with all his heart, and *found* him to the joy of his soul. He was enabled to rely on the atonement, was made exceedingly happy, and expressed an earnest desire, if it were agreeable to the will of God, to depart and be with Christ, fearing lest he should again dishonour God and grieve the Holy Spirit, were he raised up again. He bore with patience the extreme pain he was called to suffer, and spent his remaining strength in praising God for the riches of his grace, and warning the young friends who called to see him, to flee from the wrath to come, and to make sure work for eternity in the season of youth and health. In the absence of father and mother, Mr. and Mrs. Oakes spent the whole of Friday night with him, and remained until his spirit took its peaceful departure, when they closed his eyes. The Lord cut short his work in righteousness. He prepared, and then took him to himself.

My father *felt much* on his arrival, when he first learned, that James was gone. But when informed how graciously the Lord had manifested himself, he could not but rejoice and give thanks: his language was:—"While the father *feels* and *weeps*, faith says, '*It is the Lord*,' and I am resigned. My heart feels, and my eyes overflow, yet I submit, and believe that *what the Lord has done, is the very best.*"

On the following Monday, the remains were committed to the grave in St. Mary's Churchyard: the Rev. Messrs. Edmondson, Leach, and Oakes attended the funeral, and spent the greater part of the day with my father. Mr. Leach remarks:—"I was very much struck with the calm, resigned, and cheerful state in which he appeared the whole of the day. I thought I saw in his conduct the spirit which enables good men to say, 'It is the Lord; let him do what seemeth him good. The Lord gave, and the Lord taketh away. Blessed be the name of the Lord.'" The following day he returned home, sorrowing, yet not without hope.

The death of James was greatly sanctified to my father.

He was the first member of the family who had been taken away, after having arrived at the period of personal responsibility; and, notwithstanding the many fears entertained on his account, he had died well. My father's heart overflowed with gratitude, and he resumed his work under a deeper sense of obligation, and with a more vivid impression of the brevity and uncertainty of human life. "Surely all flesh is grass," he remarks; "how lately was James green and flourishing! now he is cut down and withered. His sudden removal has had a deep effect on my mind. Eternity has appeared very near. I am getting more into the spirit of religion. O may self be annihilated; and may Christ be all in all!"

The unexpected and sudden removal of James seemed to give increasing intensity to his affection for the other members of the family; his correspondence with them became more frequent and full, and in every letter it was manifest, that their eternal interests were ever upon his heart. The following extracts from a communication to William, in reference to some painful exercises of his mind, may be useful to those who have recently entered upon the work of the ministry.

"I would not advise you to perplex yourself in reasoning whether you did or did *not* enjoy perfect love at the time you professed to enjoy it. You thought so at the time; nor is there any proof that you *did not* enjoy it, in what you have *since* felt to the contrary. I have known some persons who have fallen into a dangerous error; viz. after they have *thought* their hearts were cleansed, and declared it to others, though they have given way to bad tempers, yet they have, as they expressed it, 'held fast their confidence,' and still continued to profess to enjoy perfect love. This is down-right Antinomianism; and professors of this kind have brought an evil report on the good land, while their own salvation has been endangered. Avoid this error; but at the same time, don't sink into despondency. Remember two things: 1. The fountain for sin and uncleanness is still open, and you may wash. 2. 'If any man sin,' &c. 1 John ii. 1, 2. On this subject read over carefully Mr. Wesley's Plain Account of Christian Perfection.

"I am glad to find you are so jealous over yourself with regard to self-seeking, self-complacency, &c. Your

present circumstances and call to public work will expose you constantly to temptation, alternately to pride and to discouragement. If you had *always liberty* in public, you would be in danger of pride; and therefore to hide pride from you, and that you may be taught to glory only in the Lord, he *suffers* those painful exercises of which you speak. Go on, William, in the name of the Lord, and you shall be preserved from the rocks on either hand. I know all your feelings and temptations, and can see *rocks and shoals* on your passage, that *you cannot see yet.* I tremble sometimes when I recollect the dangers in my first year's public work,—dangers of which I had no apprehension at the time. But the Lord kept me, and he can keep you also. Only hang on him. Pray much. Be humble, yet confident of divine aid. Let self die. Let Christ be exalted. Let him be all in all.

"With regard to your studies—I quite approve of your plan, and would suggest a few things which you will find profitable. 1. It is not the reading of *many* books, but the *digesting* of a *few*, that will increase your stock of solid knowledge. Very often great readers are like great eaters: much remains undigested, which therefore rather disorders than nourishes. 2. Every volume written by a good author has cost him much thought; and what may be read in an hour is the result, perhaps, of a month's hard study. Every such volume, therefore, deserves an attentive reading; and *one* volume *well read pays well.* 3. Hence I would recommend a plan which I have long attended to; when you read a book that is worth reading —(and when you find a book is not worth reading, dismiss it after an hour,)—always have a blank paper in it, which will serve a double purpose; it will keep your place, as we say; and you can put down the page, and a word for a hint, or a text of Scripture which is illustrated, for a *second* perusal. There may sometimes in the best authors be several pages together in which there is nothing that may require a second reading: such pages may be passed over; but take one by one the passages you have noted down in your first reading, and *reconsider*, weigh, commit to memory in some cases, and to your Common-Place book, in others, and you will derive solid information. About thirty years ago I met with a Treatise on Providence, which I analysed. I have the

skeleton of the 8vo. volume in my common-place book now. From the exercise of abridging the book, I derived so much profit, that I have found the advantage of it ever since. A subject once bottomed is ever after familiar to the mind, and every thing met with in reading that has a bearing upon it finds its place in the mind; and the stock of knowledge on that subject, and methods of illustrating, are constantly accumulating.

"Here I would recommend to you to read in this way Mr. Wesley on Original Sin. This book was written against Dr. Taylor, of Norwich, and is a master-piece. Then read Fletcher's Appeal on the same subject, which is excellent in a different way: when you have *digested* these, go on to the doctrine of Justification. You will find several sermons of Mr. Wesley's on that subject; one on Eph. ii. 8; one on Rom. iv. 5; one on Rom. x. 5—7. Closely connected with the doctrine of Justification, are three excellent sermons on the Law—text, Rom. iii. 31. —These may suffice at present: another time I shall say more."

To his daughter, Mrs. Dalby, he writes:—"I hope your affectionate partner and yourself will daily take sweet counsel together how to make your calling and election sure. You know I have often said,—a good degree of religion is the best thing to assist us in doing or suffering. I am glad that you see the propriety of having few acquaintances,—commonly called friends;—you have each of you, one bosom friend at home; your interests are one, and you have one mind. Let me recommend to you, my dear Mary, to let your necessary domestic business be your pleasure, and religion your business. Redeem time for frequent meditation and prayer, if it be only a quarter of an hour at once. Don't neglect your closet. Be determined to walk with God. In this way your union will be sanctified, and you will secure the favour and protection of divine providence. God, even our own God, will give you his blessing."

Shortly after the preceding paragraph was penned, he wrote to William. The following is an extract.

"I do not wonder at the exercises and conflicts of your mind. I have experienced such myself, and reckon them among the 'all things' which 'work together for good.' The way in which providence has led you into public

work appears to me very satisfactory. The way was made plain: you only followed the opening before you. Now that you are admitted on the Plan, your way is, to have done with reasoning respecting your call, and go straight forward, giving your whole heart to God, and endeavouring to serve your generation according to his will; always attending to *present duty*, and looking for a *present* blessing. Satan often gains advantage over us, by calling off the mind from present privileges and duties to something future. In some circumstances, thoughts concerning future situations, &c. are not only unavoidable, but necessary, and form a part of Christian duty. At your time of life, and especially in your present circumstances, inattention and unconcern would argue a want of Christian feeling and Christian prudence. However, you will find it necessary to keep your heart with all diligence. My advice still is,—*follow the openings of providence;* and, in the mean time, keep your soul alive to God; simply aim at his glory in the performance of the duties of your calling, and rest fully persuaded that he who has hitherto directed you, and your father before you, will not fail to make good to you that scripture, 'In all thy ways acknowledge him, and he shall direct thy paths.'

"I do not blame you for desiring to be wholly employed in the work of the ministry;—in which your whole employment, if your heart were right, would be to read, meditate, study, pray, and preach,—the happiest, as it is the most honourable and useful employment under heaven, if a man's heart be right, and if he have his Master with him. With regard to this, I can only say, if the Lord call you to it, he will make your way plain. Nor would I discourage you in desiring so great and good a work. It would give me great pleasure to see you engaged in it. However, don't let the thought of this make you uneasy in your present calling. There is a time for all things; and the Lord's time is the best. My name was printed in the Minutes the *third time* before I took a circuit; and I have often been thankful to God that I did not go out sooner. If you give yourself wholly to the Lord, it is probable there will in due time be an opening, if you are spared. Meanwhile, give diligence to get your head and heart prepared for whatever the Lord may call you to do.

"I am glad you read Walsh so frequently, He entered deeply into the spirit of religion, and while he was remarkably studious, and possessed uncommon talents, he was humble, watchful, and prayerful. That part of the work which consists of extracts from his diary, presents to you his heart and its workings in various circumstances; and shews you that notwithstanding his piety, gifts, zeal, and usefulness, he had to wrestle not only with flesh and blood, but also with spiritual wickedness in high places."

William could write a beautiful hand when he pleased; but frequently he wrote with such uncommon rapidity, that it was extremely difficult to decipher his writing. My father's hand was remarkably clear and perspicuous, and he was in the habit of recommending to those who fell into the fault just alluded to,—to spare the time and patience of their friends, if at a little additional expense of their own. He thus refers to the subject at the close of this letter:—

"Your sister unites with your mother and me in a request that you will *write a legible hand.* You are accustomed to write rapidly, and *you* can read your own writing, but *we* can scarcely make it out. A word to the wise is enough. The difference between writing as I write this letter, and as I should write if in great haste, is only about a quarter of an hour. And if the mind be quite calm and recollected, as there are no long pauses to think what shall be said next, there is no time at all lost by slow writing. Mr. Wesley was one of the slowest writers I have known: he took his pen off nearly at every letter; and yet putting down his deliberate thoughts leisurely, he wrote as much in the time as most men, and seldom had need to correct what he *once wrote.*"

At the Christmas Quarterly Meeting, Mr. Entwisle was affectionately urged to remain a third year in the Sheffield Circuit. He had, however, given the Stewards and leading friends previous intimations of his intention to remove at the Conference. He was attached to the people,—he felt much union of spirit with his esteemed colleagues, and the pleasure of the Lord prospered in their hands; but he found the long night rides in that hilly and exposed country injurious, his chest was frequently affected, he was often disabled by rheumatism;

and indeed this painful malady gained ground upon him so rapidly, that he was apprehensive that if he did not remove to a more favourable circuit, he should soon be compelled to retire from the itinerant work. His colleagues were exceedingly kind in taking his distant appointments when he was unwell, and the weather unfavourable, if they happened to be at liberty, or could effect a change with him to his advantage;—but he could not think it right to remain a third year in a circuit, in which he was unable to do his own work. He therefore persisted in his determination, and respectfully and affectionately, but firmly declined the invitation. For similar reasons he declined a most urgent and respectful invitation to labour again in the Hull Circuit. He entertained the highest respect for the Hull Society, reflected with great satisfaction upon his former residence there, and would most gladly have served them again in the Gospel of Jesus Christ; but he feared the climate would not suit his rheumatic complaint, to which he had always found a low, flat country and a humid atmosphere most unfavourable. He received pressing invitations also from Norwich, Worcester, and Bradford; various reasons induced him to give the preference to Bradford.

About the latter end of January, 1820, my father finished a new Edition of his Essay on Secret Prayer. This was originally written for the Methodist Magazine, and published in the volume for 1805. He was often urged to print and publish it in the form of a pamphlet, but declined. At length, however, Mr. Spence, of York, thinking it likely to be useful, published it on his own account. In a very short time it passed through four editions, and eight thousand copies were sold. My father being informed of its rapid and extensive sale, and conceiving that it was capable of considerable improvement, revised and enlarged it, in hope that it might be rendered still more acceptable and useful. This he found "a profitable exercise." He remarks on the occasion:—"Perhaps there never was more need than *now* to call professors to *secret* intercourse with God. Many, it is to be feared, who flock to hear sermons, and crowd to public meetings, Bible Societies, and Missionary Meetings, sadly neglect their closets. Indeed, if I may judge from myself, nothing is more difficult than the due improve-

ment of that liberty of access to God, which we may have in private. And yet, we are in reality what we are before God *in secret*. O may I pray more. Good Mr. Sutcliffe, a Baptist minister of great piety, often said, when near his end, 'I wish I had prayed more.'"

Mr. Lomas, of Bristol, printed an edition of 2000 copies, which were soon disposed of. In about three months another edition of 2000 copies was printed by Mr. Montgomery, of Sheffield. The work has since then passed through three new editions, and been made a blessing to thousands. A copy happening to fall into the hands of a pious Protestant Minister in France, he was so much pleased with it, that he translated it into French, and printed and circulated many copies.

The concluding paragraph of a letter to his son William, replete with valuable counsels, and dated April 26, gives a pleasing view of the delightful state of his experience at this period:—

"I would advise you to endeavour to preserve as much as possible constant recollection of spirit, the exercise of a single eye, and an habitual spirit of prayer and devotion. The Lord will bless you and make you a blessing to others, if you give yourself wholly to him. Look at Walsh.—Look at Fletcher.—*Look at Jesus.* He is our great exemplar. Jesus is more and more precious to your father. I love my Master. I love his work. My heart is more than ever in it. I have more conscious aid than ever: more sweetness in study: more power in preaching and prayer. Often have I said in his hearing, No other master but himself would have had patience with me, and kept me in his employment. But HE still employs me, and helps me, and blesses me. 'O to grace how great a debtor!'"

That which he recommended in the preceding extract —"constant recollection of spirit," he had happily attained himself in an eminent degree; and he stood habitually on his guard against every thing which tended to impair it. The multifarious business arising out of the offices he sustained and the position he occupied in the Connexion, was not unattended with danger of dissipation and distraction. As the Conference drew near, he was accustomed to exercise increasing vigilance

and prayerfulness, that he might be enabled to live in the spirit of those lines:—

> "Careless through outward cares I go,
> From all distraction free."

"My mind," he says, in relation to this subject, "is unusually impressed with the necessity of living in constant communion with God, especially in reference to the approaching business of the Stationing Committee, Conference, and other things of a public nature with which I must have much to do. O may my own mind be kept in perfect peace. Providence appears to assign me a post and work in the management of the affairs of the Connexion. Gladly would I retire and serve the Lord and my generation by preaching, &c. in my circuit, and leave *business* to others; but I do not yet see my way clear to quit the post of business. O may my mind be preserved in a serious, recollected, and spiritual frame. May I not speak or think so as to grieve the Holy Spirit. Lo! I come to do thy will, O my God. Employ me *any where*—in *doing any thing:* only be thou with me, and help and bless me."

A few brief extracts from his diary and correspondence during the sittings of the Liverpool Conference, may interest the reader.

"Sun. July 16.—I preached to my old friends at Mount Pleasant this morning with much freedom. It is eight years since I laboured in this circuit, and seven since I was in Liverpool. What changes have taken place in old and young! Many wrinkles and grey hairs have been added to the old. Children are grown up and married; and others have several children who were minors when I left them. Some have grown opulent;—others have become bankrupt;—others have gone into eternity.

"Mon. 17.—The Stationing Committee met. Wed. evening.—Stations finished. Frid. 21.—Missionary Committee; most interesting: the whole business of this day has delighted my soul. Surely the Lord is doing a great work in the earth.

"Sun. 23.—Mr. Watson preached an admirable sermon on Providence, at Brunswick Chapel, on Matt. x. 30. My soul was much blessed; I resolved to cast *all my*

care upon Him that careth for me. Oh! how I long to walk more closely with my God. I *can* do it. Through grace, I *will* do it. 'I can do all things through Christ which strengtheneth me.'

"Wed. 36.—Conference commenced its sittings at six o'clock.—Mr. Bunting was elected *President*. Mr. G. Marsden, *Secretary*.

"Thurs. 27.—This afternoon, the American Representative spoke (Rev. J. Emory;) a thin, spare man, about thirty-five years of age; modest, grave, and pious, in his appearance and spirit: very intelligent, and interesting as a speaker, without the least parade or display. He began by speaking of the love of the American Methodists to *us*. We, the parents. They, the children. Fifty-one years ago it was inquired in the British Conference, 'Who will go to America, which is crying, Come over, and help us?' *Now* there are in the United States 900 Travelling Preachers, 3000 Local Preachers, a vast number of Exhorters and Leaders, and 250,000 members. He gave interesting details of the piety, zeal, and labours of Asbury, M'Kendrie, and others. Spoke of the vast Missionary field opening among the Indian nations; and closed his speech in a delightful style, by representing the British Methodists as carrying on their operations with success through Europe, Africa, Asia, the West Indies, touching on the Southern continent of America; and their children, the American Methodists, stretching out their line to meet them, through the Indian nations and the States of America, in such a direction that ere long, having encircled the globe, he hoped they would meet and shake hands in the other hemisphere. It is impossible to describe the interest excited. Finally, the Conference agreed to the proposition of the Americans, viz.—not only an annual exchange of friendly addresses, but also once in four years, an interchange of personal representatives

"Friday Morning, July 28.—Southey's Life of Wesley came on the carpet, when the report of the Book Committee was read. Mr. Watson was requested to write remarks, &c. on Southey. Then it was proposed that a life of Mr. Wesley, suited to the present state of things, should be published; and a motion was made and unanimously carried that Dr. Clarke and Henry Moore should

be united in the work. Dr. Clarke said in *his strong way*, that the *fittest man in the world* to write such a life was Mr. Moore. Mr. Moore said, Dr. Clarke's speech (in which he gave an account of a plan which had occurred to him,) had convinced him that he (Dr. C.) was the man. The Dr. spoke in high terms of commendation of Mr. Moore's Life of Wesley, written under great disadvantages, amongst a host of foes, under the most provoking circumstances, in great haste, while *the press was sweating* to get the start of Dr. Whitehead's. I felt unspeakable pleasure on that and many other occasions, in the perfect harmony and love between Dr. Clarke, and Messrs. Moore, Bunting, Watson, Marsden, myself, and others, who from a sense of duty have *written* and *spoken* against the Doctor's views of the Eternal Sonship. The love that prevails is delightful.

"Friday afternoon.—I record with gratitude that the Conference unanimously and in a manner which gave me great satisfaction, admitted my William on trial as a travelling preacher. They have done the same with regard to my dear friend's son, John Lomas; and appointed them for this year teachers at Kingswood School. They are intimate friends, both good scholars, and both pious. The brethren in general seem to think this an arrangement in providence, that will be made a great blessing to the scholars. O Lord, give thy blessing.

"Thursday morning, before breakfast, Aug. 3.—This sitting is devoted to subjects purely spiritual. Our members this year are less by *five thousand* than last year! We are inquiring into the causes of this declension, and what can be done to revive religion amongst us generally. This conversation, I trust, will be productive of great good. I hope the preachers, one and all, will 'strive together for the faith of the Gospel.'"

The result of this conversation was the passing of that admirable series of Resolutions generally known as the "Liverpool Minutes," the reading of which, followed by a free and spiritual conversation on the all-important topics it embraces, forms one of the most interesting and edifying employments of every annual District Meeting throughout the kingdom. Eternity alone can fully disclose the mighty influence for good exerted upon the Connexion and the world by those admirable Resolutions.

Painful as was the decrease of numbers which gave rise to them, in its results the evil has been over-ruled for incalculable good.

After the preceding memorandum had been written by my father, it was discovered that there had been an error in the accounts of 700, making the real decrease in Great Britain, 4,688, instead of 5,388. While at the same time, it was a relieving consideration that in Ireland, there was an increase of 1,220, in the Foreign Stations, of 2,292, and in the United States, in ten out of twelve Conferences, of 16,000; so that upon the whole, notwithstanding the decrease in Great Britain, there had been a most delightful advance of the work of God.

CHAPTER XV.

HIS LABOURS IN THE BRADFORD CIRCUIT. 1820—1823.

At this Conference Mr. Entwisle was appointed to the Bradford Circuit, with the eminently pious and useful David Stoner for his colleague. A considerable accession of secular business arose out of his appointment to the office of *General Treasurer* for the Kingswood and Woodhouse Grove Schools.—It was necessary that some one should do the work; and though it was by no means congenial to his taste, he cheerfully bore it as his cross.

He was also appointed with the Rev. Robert Newton, to accompany the President to the next Irish Conference, and requested to visit some of the principal societies in Ireland for three weeks previously to its annual meeting.

Upon his entrance into the Bradford Circuit, he was much encouraged, and confirmed in his purpose of renewed vigour in the prosecution of his work, by meeting with many persons to whom his ministry had been made useful thirty years before, but of which he had received no intimation until this time. He refers to this subject in a letter to his son William.

"I have now visited every place in my circuit; and in every place have met with one or more who had been in the habit of hearing me thirty years ago, and some of them the fruits of my labours. This is very encouraging to my mind. It teaches me this lesson,—to go on cheerfully and zealously in my work, believing I shall not labour in vain, whether I see it now or not. Often have I been hindered in my work through discouragement, and a fear that I was of no use. But after so many years, (during which time I had been ignorant of it,) I see the seed sown producing abundant fruit. This brings to my mind the saying of our Lord respecting the man who sowed seed in his field, 'and it grew up, ***he knew not how***, first the blade, then the ear,' &c."

This letter was addressed to William at Kingswood School, where he was now associated with the Rev. John Lomas, as a teacher. In allusion to certain plans, which they had adopted with a view to mutual improvement, he writes:—

"I am much pleased with the plan you and your friend have adopted. If you keep to it, and enter into the spirit of it, you will not only derive present comfort from your mutual prayers, &c. but they will be of use to you as long as you live. I speak from experience. When Mr. Lomas and I were fellow-labourers in Wakefield for two years, we met in band once a week. We opened our whole hearts to each other; we prayed together; we bore each other's burdens; we sympathized with each other in family afflictions; and in all respects endeavoured to help each other. A recollection of the gracious seasons we enjoyed is still refreshing to my mind. When we were separated, we kept up a constant correspondence, which was mutually agreeable and profitable. In London we were together again; and though a multiplicity of concerns would not admit of our spending so much time together as in Wakefield, yet our intercourse was still profitable, and our friendship steady and uniform to the last. It is peculiarly gratifying to my feelings, that 'instead of the fathers are the children;' and it is my prayer that you may both be spared, be kept alive to God, walk humbly with him, and be useful in his church, when I shall be gathered to my fathers. Now endeavour to drink deep into the spirit of piety. Lay a good foundation, and on that foundation, a superstructure will be raised to the praise of the glory of divine grace."

Having mentioned a severe attack of rheumatism, which rendered it extremely difficult to walk to and from his appointment, he remarks:—"My own feelings often put me in mind, that I am growing old. Sometimes nature would say, '*Retire;* live quietly in some humble cot, and preach *gratis*, as thou canst bear.' My heart says, 'Let me labour on earth, and rest in heaven.' O my God, let me only have thy approbation, and then let me do and suffer whatever thou pleasest to appoint."

A few days after he writes:—"My study.—Here I sit, all alone; only God is with me; and I can say to him with humble confidence, 'O God, thou art my God.' At

the same time, I am deeply conscious of many defects, and much unworthiness; but not discouraged. I see myself unworthy to be a hewer of wood or drawer of water in the house of the Lord. Yet he has condescended to set me among the princes of his people. I perceive more and more the difficulty and yet the necessity of preserving *purity* of *motive*. It is easy to speak of ourselves in degrading terms, and in common-place language to talk of one's unworthiness; but to be willing for others to think so, and to shew by their conduct that they have no very exalted ideas of our piety, gifts, or usefulness;—this requires *genuine humility*. This, however, is what I must and will aim at. I will, through grace, 'cease from man,' and make God my all. He has been pleased to make me his child. I can say, 'Abba, Father.' O may filial fear, love, and confidence fill my heart; and filial obedience appear in my life.

"Dec. 30.—A letter to-day informs me that Mr. Benson breaks fast, and seems ripening for glory. Soon will all the elders that outlived Joshua be gone. Often do I call to my remembrance former days, when our Conference table was graced by a circle of those venerable men, who bore the burden and heat of the day, in the infancy of the work, with Mr. Wesley. They rest from their labours. Few are now left of their immediate successors. It seems but the other day since I was a very young preacher, looking up to those blessed men with the utmost respect and reverence. Now many address me as an elder, and some style themselves my sons in the gospel. Blessed be the Lord, who has hitherto preserved and employed me. I am conscious of many defects and much unworthiness; and yet the Lord is pleased to bless me with his presence and favour. Glory be to him.

Having heard from his son Samuel, that there was a gracious revival of religion at Barnsley, he sent him the following seasonable advices:—

"Jan. 19, 1821.—I trust your own soul prospers; and that while the work of God is reviving in the society, you find a revival in your own soul. When there is an uncommon divine influence in the ordinances, it is a time to get much good to our own souls; and much depends upon our improving it. Give yourself much to prayer. When you are in the shop, endeavour to keep your mind

stayed upon the Lord. Set him always before you. Do every thing heartily as unto him. If you get into such a habit, every thing will go on well. You will adorn the Gospel in common life; the holy fire of divine love will be kept up in the soul; and then when you go to sacrifice unto the Lord in the evening, in your class or elsewhere, you will not have to spend time in making the fire (that is, getting your heart into a proper frame,) but will have all ready for your offering."

In the same letter he gratefully refers to the religious prosperity of his own circuit:—"We have reason to thank God for his kindness to us here. He is with us in our assemblies. Our congregations are large and attentive. Many souls are given to us. Above one hundred have been added to the society the last quarter, about fifty of whom have found peace with God. They are chiefly married people; and in every instance that has come under my observation, every married man amongst the new converts has set up family worship in his house. These things furnish matter for joy and gratitude."

In another letter to his son William written a few days after, he says,—"The work of God still goes on in this circuit. More and more are heard to inquire 'What must I do to be saved?' More and more are enabled to rejoice in God our Saviour. The *dry bones* are moving through the whole circuit; and in every place the savour of the knowledge of Christ is spread abroad. To Him be glory.

"We have lately held short watch-nights in almost every place in the circuit, from seven till nine o'clock. After a *short* sermon, the time has been employed chiefly in singing and prayer; and a *dozen prayers*, with verses of hymns, have been offered up in an hour. Our prayers, of course, have been *short*, and for *present* blessings; and while yet we have been speaking, God has answered us."

In the course of the next month, and within the space of a few days, Mr. E. received the mournful intelligence of the death of three preachers, all of them his personal friends, and two of them formerly colleagues. The tidings of the Rev. Joseph Benson's death reached him first. He entered rest on Feb. 16th—a day which was always observed by my father with peculiar solemnity—the day on which he first preached the glorious gospel of the Re-

deemer—this was the thirty-eighth anniversary: henceforth the day was invested with additional solemnity and interest. He entertained a profound respect for that truly great and good man, and felt deeply on the occasion of his death, the account of which he inserted in his journal; adding "*A great man is fallen in Israel.*" Five days later, he received intelligence of the departure of the Rev. Samuel Taylor, one of his earliest religious friends, with whom an intimate friendship had been established before he came out to travel. This event affected him the more, as Mr. Taylor was his junior in the itinerant work by three years. Three days after, he learned that the Rev. Samuel Gates was taken, who had been one of his colleagues at York, in 1799. The following Sunday evening he improved the death of Mr. Benson by a funeral sermon in Bradford Chapel. His text was Rev. ii. 10. He observes on the occasion:—"The congregation was large and attentive. It was a solemn and affecting time. I was almost unfitted for my work by my own feelings. The death of Mr. Benson and others has made a deep impression on my mind. Few of my seniors are now left in the work, and many of my juniors are gone to their reward. I see,—I *feel*,—the necessity of being *fully* ready. It seems to me an *awful* thing for a Methodist Preacher to give up his account. Yet I have no fear—no doubt. If I know any thing, I know this, that my whole dependence for salvation is upon Jesus—'Jesus died for me:' and I have an inward evidence, that 'the Father has made me meet to be a partaker of the inheritance of the saints in light.' O for more spirituality of mind; more of heaven upon earth."

Mr. Entwisle's labours at this time were "more abundant," in consequence of the general revival of religion throughout the circuit, and the large accession of new converts which took place almost daily. The following are specimens of his ordinary work.

"Sun. March 11.—Preached at Low Moor in the morning; a gracious season. Administered the Lord's Supper. Many of our young converts attended with great seriousness and devotion. In the afternoon I preached a funeral sermon for Mr. Benson, met two classes, and joined fourteen new members. Preached at Horton in the evening; the congregation was very large,

and I was much assisted while explaining and improving Phil. iii. 8. Afterwards, I met a large class. Returned home late, wearied in body, happy in mind.

"This has been a good day. Blessed be the Lord. The great religious concern which has taken place lately in various parts of this circuit, and which appears to be spreading more and more, certainly is of God. O may the Lord pour out his Spirit yet more abundantly, and may I receive *my own* portion of it. My heart is in my work, and I find a great increase of fervour and zeal, but often feel, especially after great exertions on the Lord's day, that such labours are wearing me out. I feel that I am going down the hill. Well, through grace, *while I can, I will* labour for the glory of God, and the good of souls.

"Mon. 12.—Preached at Bradford. Tues. 13.—Met classes. Wed. 14.—Met classes: joined fifteen new members in one class this evening. The Lord is making bare his holy arm. Thurs.—Preached at Farsley: here also the Lord is reviving his work. Frid.—Preached at Bank-foot.

"Sun. 18.—Low Moor, morning and afternoon. Admitted thirty new members. Bradford, evening. Mon. 19.—Preached and met classes at Manningham; employed three hours. In this place also the Lord is carrying on his work. Tues.—Met classes in Bradford, and admitted thirteen new members. O what a concern is excited in the minds of the people for their salvation. Wed.—Low Moor. Large and attentive congregation. Surely the Lord is doing wonders in this place. Thurs. —White Abbey. Here too sinners are awakened and turned unto the Lord. Frid.—Horton. God is at work here." Thus was his time constantly filled up; and thus did the Lord every where gladden his heart with abundant success.

The writer of this Memoir, being strongly impressed with a conviction that he was called to the work of the Christian ministry, and being urged by certain highly respected friends, who were of opinion that his constitution was too delicate for the frequent exposure and unceasing toils of a Methodist Travelling Preacher, to go into the Established Church,—a step to which he was not at all inclined,—mentioned this recommendation in

a letter to his father, and begged the favour of his views on the subject. The following was his reply:—"Now with regard to the Church.—If you be fully satisfied in your own mind, and it be your choice, I should not like to oppose you in it. But two things are objections in my mind. 1. Some clergymen with whom I am intimate, are very friendly to me personally, and are glad to enjoy my society, and yet really dare not come to hear me. They are in this respect *in bondage*. 2. A *few* preachers' sons who have got into orders, appear to be complete clerical coxcombs. There is one at ————, (son of ———,) who even travelled one year, that holds in perfect contempt as illiterate and ignorant, the Methodist Preachers. He lately expressed his astonishment to a gentleman, that he should connect himself with the Methodists, and said much about the preachers as illiterate. 'Why,' said the gentleman, 'you know Mr. J. that many of the preachers have not had *your advantages;* —they *never were at Kingswood School.*' If I thought my Joseph were capable of ever drinking into such a spirit, I had rather he *swept the streets for a living*, than that he should be a clergyman. I do not, however, suppose, that will ever be the case with you."

For some weeks my father had suffered so much pain in his head, accompanied with dizziness, oppression in his forehead, great heaviness, and frequent trembling of the eye-lids, that he thought himself in danger of apoplexy. Having risen early in the morning of April 12, after a wakeful night, while engaged in prayer, his nose began to bleed profusely. This effort of nature greatly relieved his head, and perhaps saved him from apoplexy; but it left him in a dull and enfeebled state. He remarks on the occasion:—

"I am inclined to think that there is a predisposition in my make and temperature to apoplexy, and that it is probable, that in that way I shall, sometime or other, depart this life; and therefore I will 'set my house in order,' as soon as possible, and have all my accounts of my own affairs and those of the schools in such a state, that if I should be suddenly called home, as little inconvenience as possible may be experienced by survivors. I have examined myself, and am satisfied of two things, viz. 1. That I can trust my soul and its everlasting in-

terests into the hands of Christ Jesus, *my Lord*. I rest on him as my foundation. 2. My mind is in such a state and temper, that I can be happy in heaven in the contemplation, worship, and enjoyment of God. I give thanks unto the Father, who hath made me meet to be a partaker of the inheritance of the saints in light. The pure, holy employments and enjoyments of the heavenly state my soul delights in. The exertion of body and mind I have lately had, has been too much for me. The sword is too keen for the scabbard. O Lord, I am the clay, thou art the potter. I leave myself in thy hand. O never leave me nor forsake me. In thee will I trust."

The time now arrived when he was to visit Ireland agreeably to the appointment of the Conference. He had wished to be excused, on account of the large accession of new converts in his own circuit, requiring unceasing vigilance and pastoral attention. "I am endeavouring," he says in a letter to Mr. Hanwell, "to get off my tour through Ireland. I think I cannot be spared, and shall be more useful at *home* than *abroad*. My calling seems to be, to *fag* at my regular work, rather than to go and *make a splash* elsewhere." He found, however, that he could not be excused, and set off for Ireland on Tuesday, June 19, by way of Chester, St. Asaph, Bangor Ferry, and Carnarvon; at which last mentioned place he attended the Welsh District Meeting, on Friday, the 22nd. The following day he crossed the channel, and reached Dublin in the afternoon. A few extracts from his journal and correspondence at this period, may interest the reader.

"Dublin, Sun. June 24.—Rose early, refreshed with sleep. At seven o'clock, heard Mr. Doolittle at the old chapel, White Friars street. The congregation was large and attentive, and some profitable observations were made by the preacher. Several things pleased me. 1. The chapel. It is a square building; the gallery and roof supported by large pillars, which give it an antique appearance. It is sixty-nine years since it was erected. There are no pews, (except the Steward's pew,) but forms, with a rail to support the back. 2. The deep seriousness of the people through the whole service. 3. After the first prayer, a verse was sung, and *no one sat down till the text was read*. They stood in silent,

solemn attention, as if to hear the Lord God speak to them. As soon as the text was read the first time, they all sat down. 4. After prayer, before the last singing, the stewards went about to make the collection; and every one, I believe, gave something. This was for the poor. They make a collection at *every* public service on the Lord's day. 5. The chapel is in as clean a state as one can conceive. There is a good preacher's house, but it is quite enclosed in a yard, something like that at Norfolk street, Sheffield. In the front of the chapel is the widows' house, containing twelve rooms, in which twenty-four poor widows live, as at Spitalfields. Over the chapel, is a large Band-room, that will hold some hundreds of persons; and about a dozen rooms for classes; also the residence of the chapel-keeper. The whole presents a fine specimen of a primitive Methodist chapel. How the poor Methodists in the year 1752 could raise such a building, is surprising. We may truly say, What hath God wrought?

"At twelve, Mr. Doolittle began to read prayers at the new chapel, and I preached. This is called the *morning service*. By twelve, the chapel was nearly full, and by half-past twelve, crowded; it looked like an elegant London congregation. At seven, I preached at White Friars street, to a large and attentive congregation.

"Mon. 25.—The streets of this city are wide and spacious; the houses well-built and lofty; the squares larger than those in London; one of them is a mile round, the houses uniform and well-built: in the centre they were making hay,—a pleasant sight in a large city. Much as I had heard of the beauty of this city, it exceeds all my expectations. The College, the Bank, (formerly the Parliament House,) the Lying-in Hospital, and other public buildings, are far superior to those in London; and the Custom House is said to be the largest and most elegant in Europe. There is all the bustle of London here. Gentlemen's and noblemen's carriages rolling about, and hackney coaches, sociables, and cars without number. Yesterday, in going to and from the chapel, I saw crowds in the streets of all sorts and sizes:—*fine* gentlemen, fine ladies, tawdry ones, men ragged and bare legged,—one without shirt, with his arms and most of his body bare through rags;—numbers of women, old and young,

without shoes and stockings, some with short and ragged clothes, and legs exposed to the knee. The people seem to go all by extremes; and yet in *our* congregations, all seem decent and clean. They appear to be truly pious, and separated from the world. To look at the houses, squares, public walks, &c. one would think this the most wealthy city in the world. And yet my host says, many of the people that make such a show are poor, and many that can hardly raise the rent of a fine house, will receive company, and be most extravagantly profuse in loading their table. He says, the visit of His Majesty to Dublin will almost ruin it; for the inhabitants will make such splendid preparations, the influx of strangers will be so great, and they will be entertained in such a manner as the men of Dublin cannot support.

"Tues. 26.— At seven in the morning I took coach for Carlow, nearly fifty English miles, and arrived there at half-past two. The coaches are better managed, and the driving is more regular than in England; and the roads are the best I ever saw for so great a distance. From Dublin to this place, there are not a hundred yards of bad road. Carlow is the county town, and contains about 7000 inhabitants, of whom I suppose 6000 at least are Papists. We have a neat chapel, and about forty in society. In the evening preached at Carlow.

"Wed. 27.—Rose at two in the morning, and took the mail at half-past three, for Waterford, where I preached in the evening.

"Thurs. 28.—Set out for Clonmell, in the county of Tipperary, at eight in the morning; had a pleasant ride on a most excellent road, chiefly along the banks of the river Suir, which falls into the sea eight miles below Waterford. The houses and cottages on the road are better than I have yet seen in any part of the country, being generally whitewashed on the outside. Clonmell is the county town, and contains 15,000 inhabitants, not more than one in ten being Protestants. When I arrived, the two preachers were waiting to receive me; and conveyed me to the house of Mr. Higgins, a kind, pious, and sensible young man, a batchelor.

"I feel truly thankful that I am an Englishman, and have such a sense of the degrading tendency of Popery as I never had before. The lower classes of the Popish

population are held in a state of the lowest degradation. They are perfect slaves indeed, not only to divers lusts and passions, but also to their priests, who call them '*poor devils*,' and often literally whip them. Never did I see any human countenances so disagreeable as those of many of these people. Negroes, Hottentots, and Chinese are *beauties* in comparison with them. I cannot describe their faces. They are wretchedly poor, and dirty beyond description. They are too indolent to wash themselves, or to wash and mend their clothes, so that they are only half covered with rags. Few of them wear stockings or shoes; and their legs are exposed as high as their knees before, and to their hams behind; nor do they seem to think any thing of it, either old or young.

"Hundreds of cabins have neither chimney nor window. The door is the only avenue to let *in* the family, the pig, &c. and to let *out* the smoke. Of course, in the day-time, they have no light, but what passes in at the door. The floor is mud or earth; and the walls are of the same material. Many of them have no proper bed, but lie upon straw, and their pigs with them. I have also seen goats in their houses, which some of them keep, and use the milk.

"I am sure these people need Missionary labours full as much as the Africans. I was surprised and pleased to see the contrast which *our* congregations form to what has been described. They were most respectable in appearance, neat, clean, well-dressed, even genteel, and really seem much devoted to God. The country is capable of great improvement, and if properly managed, would be very productive.

"Frid 29th, being St. Peter's and St. Paul's day, immense crowds flocked to mass. The large Popish chapel which is said to hold 4000 was filled, and also a very extensive yard that will contain as many more,—all upon their knees on the ground during mass. On this occasion two men guarded the door into the *yard*, and no one was permitted to enter it, without paying something. They received the offerings in *large buckets*.

"At seven this morning, I preached at Clonmell; and at two, set off for Cashel, where I arrived at five, dined at six, and preached at seven. In this ancient city and Archbishop's see, I had seventy hearers, more than one-

eighth of the Protestants, out of a population of 7000. Here potatoes of the best quality are three farthings per stone; lamb, 3½*d.*; beef, 2*d.*; pork, 2*d.* ℔ lb.; eggs, forty-eight for a shilling; fowls, from 4*d.* to 6*d.* each; and yet the poor people live upon potatoes, and some of them can get only one meal a-day. No idea can be formed of the miserable circumstances and appearance of the poor Catholics, by those who have not seen them: almost naked, living in miserable cabins, in society with their pigs, lying upon straw, &c. But the Protestants who live in towns only, for they cannot live in the country, are like a *different caste;* good houses, decent in their dress, &c. so that, though our congregations are but small, compared with those in England, they look even more respectable.

"Sat. 30.—Preached at Cashel at seven in the morning. In the course of the day, Mrs. Upton, her son, and two daughters, accompanied me to Thurles, where we stayed an hour. Here are miserable cabins, a monastery, nunnery, friary, chapel, and about 5000 inhabitants, and not above fifty *men* Protestants. Oh! what a horrible place, and what terrible countenances! Here Popery appears in all its splendour: their public buildings are grand and extensive; but oh, what misery appeared in the poor, half-naked inhabitants! In the evening I preached at Templemore.

"I have now been a week in Ireland. I have had rather too much travelling, yet hope I have been of some use. The spirit of the Irish preachers is excellent: they appear to be *men of God.* But they have many difficulties we know nothing of in England. I have been much affected with the degraded, miserable state of the poor Catholics. Their condition and degradation are such as I had no conception of, before I saw it with my own eyes. Lord, have mercy upon them!

"Sun. July 1, at ten o'clock preached at Templemore to a lovely congregation. In this town there are many Protestants. It is superior in appearance to most small English towns. I was entertained at Mr. Banks's, a gentleman formerly in the army, and who appears to be a Christian of the first rank. His house, gardens, &c. are like an earthly paradise. Gideon Ouseley, and three other preachers, breakfasted with me. At half-past three

I arrived at Roscrea, where I preached at six. Here Messrs. Averill and Co. have taken away two-thirds of the Society. The Clonites endeavour to create prejudice against us by representing the English Methodists as fallen, and the preachers as proud, high, and without piety and zeal. They have publicly represented the Irish preachers who remain in the Connexion as disaffected, and enemies to church and state. The Protestant population in this town is about 1300—one fourth of the inhabitants: it therefore appears more clean and respectable than Popish towns.

"Our brethren in the south of Ireland preach in towns only. The reason is, the Protestants cannot live in the country. Often between one town and another for seven, ten, or twelve Irish miles, there is only a scattered population of Papists, living in society with the hogs in smoky cabins, without one Protestant family. Few of them—even the farmers—have better food than potatoes and milk three times a-day—and in winter no milk: and yet when they go to *confession*, they must pay at least 10*d*.

"July 2.—At seven in the morning preached at Roscrea, and afterwards took a walk round the town with the gentleman at whose house I am entertained. O what poor habitations did I see! On our return to his house, a great crowd was before his door and windows. 'Now,' said he, 'you shall see some of the real poor Irish.'—There were about thirty, who came once a-week, and some oftener, to receive alms. They were chiefly aged men and women: their appearance cannot be described. Their wretchedness can be conceived by those only who see them. Oh old England! happy are thy inhabitants—even the poorest of them!

"Mon. evening, July 2nd, set off in a car for Birr, where I arrived at nine o'clock; and was kindly received by Mr. and Mrs. M'Donald, an amiable, sensible, and pious couple.

"Tues. July 9.—I opened the new chapel at Birr. The congregation was large, respectable, and attentive. Most of the respectable Protestant families attended, amongst whom were the Countess of Ross and her son, Lord Oxendon, a lovely youth. The Earl of Ross would have been present, had he been at home. He gave the

land, and a subscription towards the chapel. I preached on Eccles. vi. 12, with much freedom. There was a good feeling: surely God will work in this place.

"Mr. Irvine of Castlebar Circuit, gave me an account of people at Castlebar, who practise the worship of fire, an heathenish rite still preserved: he himself saw it on the 23rd. of June.

"Wed. July 4, I left Birr at nine o'clock, arrived at Tullamore about six, and preached at seven the same evening.

"Thurs. 5.—I set off from Tullamore in the packet on the Grand Canal for Dublin, a distance of fifty-six English miles, twenty-eight of which are through what is called in Ireland *a bog*. The canal is large and wide, much superior to our English canals: there are twenty-nine locks between Tullamore and Dublin. We were fourteen hours on the passage. On my arrival, I found Messrs. Bunting and Mayne waiting for me. Blessed be God for his presence and protection. Hitherto hath God preserved and helped me. Since I left home, I have had little respite from travelling, preaching, &c. and have been much in company; but my mind has been preserved in a serious, recollected, and spiritual frame, and I trust I shall return home in a better state of mind.

"A comparison of the circumstances of the brethren in Ireland with ours in England, deeply impresses me with a sense of obligation. Oh! how great and various are the privileges of the English preachers. Surely we ought to have a fellow-feeling for our dear brethren in their present circumstances of distress and adversity."

On the following day the Dublin Conference commenced. Mr. Bunting and my father remained until Thursday, the 12th, when they took leave of the Irish brethren, and the next day set out together on their return home.

This journey to Wales and through the south of Ireland was of singular use to my father. The sea air, the constant change of scene, and the mode of travelling in cars, (i. e. light carts without springs,) exposed to the open air, were very beneficial, and seemed to impart new vigour to his constitution, and to prepare him for the fatigues of the English Conference. Having spent three

days at home, he took coach again for Manchester, where the Stationing Committee commenced their labours on Mon. 16th. He was much affected on this visit to Manchester. "Once more," he writes, "I am in my native town. What changes do I see!—streets, churches, and factories, where once were fields, gardens, and lanes, the scenes of pleasure in my childhood, and often the places of my retirement in the early part of my religious course. I can look at some places, now covered with houses, formerly favourable to seclusion from company, and say, 'The Lord blessed me there."

"July 22.—I have not yet met with one individual that was a member of the Society when I joined it in the year 1781, and few that were members when I began to travel in 1787; and so great a change has taken place, since I left this circuit in 1810, that I seem comparatively among strangers. Why am I continued on earth? Surely the Lord spares me for my own advantage, and for the good of others. O may I live to Him alone."

Few memoranda remain among Mr. E.'s papers relating to this Conference. The following extract from a letter to his son William is the only document of interest.

"Manchester, July 29, 1821.

"My Dear William,

"I should gladly have complied with your request and written to you from the Conference, more than once, but it is impracticable. Besides representing a large district, and constantly attending Committees of various kinds, you know I am General Treasurer for the Schools —an office attended with great perplexity, owing to the *want of method* in many of the brethren, in the 318 circuits with which I am in account.

"The time when the question was considered, 'Who have died this year?' was a solemn time indeed. While we were conversing about Mr. Benson, S. Taylor, and others, I was much affected. First, because I had been so long intimately acquainted with them, and so highly esteemed them: and secondly, by the consideration, that *very soon*, my surviving brethren will be speaking of their *deceased* brother E. But that which most affected

me, was the idea of responsiblity to God. 'It is a very small thing to me to be judged of man's judgment.'

'O may *He* approve what I have done,
I shall be happy though unknown.'

"Most of the elders that outlived Joshua are gone. Thanks be to God for a succession of faithful men. May those who are rising up not only have 'the same unfeigned faith which dwelt' in their predecessors, but excel them in every thing that is good and useful, and of good report. O William, 'stir up the gift of God that is in you.' 'This one thing do,' above all others, 'forgetting those things which are behind,' &c. Phil. iii. 13. Knowledge and aptness to teach are useful qualifications for a Christian minister, and various learning an embellishment; but love to God and man, and burning zeal for God's glory and the salvatian of souls are *absolutely necessary*. For a preacher to be ignorant of what he professes to teach, every body can see, renders him unfit for his work: and, not to have love and zeal and holy fervour, is, if possible, *worse;* because, without knowledge, a man would not be suffered to go on; but with knowledge, without zeal and love, he may go on, and that possibly with some degree of credit, but will do little good. * * * O William, live near to God."

On Wed. the 8th of August, Mr. Entwisle returned home from the Conference, with a heart overflowing with gratitude, and glowing with ardent desire again to enter fully upon his beloved employment. "Blessed be God," he says, "after a journey by land and by water, of about 800 miles, I have once more returned in health and peace to my own quiet habitation. Praise the Lord, O my soul. Once again I am settled in my regular work. My health is good, my mind stayed on God, and my resolution fixed to give myself wholly to HIM and his people."

It was seldom that he allowed himself any relaxation from the duties of his office; and never could he be prevailed upon to indulge in friendly visits to distant places, or excursions of pleasure, when they seemed to interfere with even the most rigid claims of his circuit. About this time, he received from Mr. Tomlinson, a gentleman farmer, of Humberstone, near Grimsby, with whom his

son resided, as private tutor to his family, a kind and pressing invitation to pay him a visit. The following is the message in reply transmitted through his son:—

"It would give me great pleasure at any time to pay a visit to Mr. Tomlinson's family, and I feel much obliged by his invitation. But,—I must keep to my post. Recollect, my journey to Wales and Ireland and attendance to the business of the Conference took me from home nearly eight weeks. A large circuit is like a large farm: it requires constant attention to keep the fences in repair, and to look after the sheep that are gone astray or diseased. So I find it. 2,400 souls, in the present imperfect state of the church, call for all my time, and the exertion of all my faculties, and all my grace. Besides, 700 new converts are like 700 new recruits in the army; they have need of much drilling, that is, of much instruction, caution, &c. so that I conscientiously refuse all invitations at present. Give our respects to Mr. T. and family."

"On Mon. Oct. 1, the Quarterly Meeting for the circuit was held: peace and harmony prevailed; and it was found that above five hundred and fifty had been added to the society during the year."

Sat. Oct. 27, Mr. E. writes:—"I find my animal frame very liable to be indisposed, like an instrument out of tune. My Master's work is my delight; and yet the poor body does not bear as formerly its fatigue. This is a strong intimation to me, that I am on the decline, and loudly calls upon me to get ready to put off the harness. The Sunday work of this circuit pinches me, especially in Bradford, where we preach three times, besides Sacraments, Society-meetings, &c. I feel willing to spend and be spent in this work. I can say,

> 'My life, my blood, I here present,
> If for thy cause they may be spent;
> Fulfil thy sov'reign counsel, Lord,
> Thy will be done, thy name ador'd.'

"Dec. 1.—The unavoidable interruption of my regular studies and private preparations for public work, arising from my office of Treasurer of the Schools, has been a cross to me; and so many hours spent almost daily in acknowledging the receipt of remittances, &c. has not

been profitable to my mind. I bear it as my cross for Christ's sake. Methodist preachers have too much to do with secular affairs; and it seems a *necessary part* of our system. My soul, however, ardently desires to do every thing heartily, as unto the Lord. O may I die to the world, and may all I have and am, be given unto the Lord!

"Dec. 31.—Our Quarterly Meeting was held; many friends were present. The brethren expressed a strong and unanimous desire for my labours a third year; to which I consented, if the Conference approve of it. I never found my mind free to remain *a third year* before now. I trust this, if it take place, will be in the order of providence. The circuit suits my turn of mind: I have little formal visiting, which consumes much time to little profit in some circuits. I can enjoy retirement, and have time to read, write, pray, &c. and yet a wide field of action and usefulness. The late great increase in the society renders it desirable that one preacher should stay, and my worthy colleague must remove. If I remain, I trust the Lord will give me strength for my work both in body and mind."

Mr. Entwisle felt much at the thought of parting with his "worthy colleague," the Rev. David Stoner; his respect for whom increased with his acquaintance with him. He was a most efficient helper to his superintendent, and his ministry was eminently successful. "Since I began to travel," Mr. E. says in a letter to Mr. Hanwell, "*I have not known one man* under whose preaching so many souls have been awakened, as under Mr. Stoner's."

In a letter to his son William, dated Jan. 10, 1822, having strongly recommended "vigorous, growing, fervent piety," as an indispensable qualification for *sacred work*, he thus refers to Mr. Stoner.—"In this particular my worthy colleague is an example to all young men: he gives himself 'continually unto prayer and the ministry of the word;' *he minds nothing else;* and his 'profiting appears unto all.' In these particulars, I could wish you to follow him, as he follows Christ. Were he to set himself for it, he could compose elegant sermons,—he could exceed most young men in composition, and surprise people by torrents of eloquence. But his mind is

above that—*he preaches to save souls just now*, and the Lord is pleased to make him an instrument of great good."

The following advices given in the same letter may be useful to junior ministers.

"You wish for my thoughts on the composition of a sermon. Perhaps if the thing had been proposed to me thirty years ago, I should have been more forward then than I am now to speak decidedly on the best method. You have Robinson's Claude, and no doubt you see other authors on the same subject. There are general rules which will apply generally to all preachers. But there is such a diversity in men's gifts,—in their modes of thinking on the same passages of scripture,—in their arrangement,—in the principal topics in a subject which from their mode of thinking, will be the most prominent, that one cannot venture upon prescribing positively, what order shall be observed in the composition of sermons. Let the same text be given to a 'son of thunder' and to a 'son of consolation,' and they will, from the gifts imparted to them by the Great Head of the Church, differ much in their arrangement, and in the matter of their sermons. And it ought to be so; it must be so; or how can the different gifts mentioned Eph. iv. 11, be for the edification of the church, which is 'God's building'? No man of sense who intends to build an elegant mansion will for a moment think of executing his design by workmen of one sort only. He would never think that any number of well-qualified quarrymen, or masons, or carpenters, or glaziers, or painters *alone*, would do the business; the combined labours of all these different workmen are necessary,—to prepare the materials, to lay the foundation, to raise the superstructure, and to finish the work. The application of the simile is easy.

"In *every* sermon, however, the text should be explained, the sense of the Holy Spirit faithfully given, and more or less illustrated,—the scope of the passage should ever be kept in view; and the subject should be supplied and enforced. The substance of every sermon should be truth,—important truth,—suitable truth;—truth *suited* to the *state* of the hearers, so far as it can be ascertained; and I may add, suited to the *understandings* of the hearers. Such a portion of 'the truth as it

is in Jesus,' should be brought into every sermon, as is sufficient, if attended to and improved, to make men wise unto salvation. I heard a charge delivered at the ordination of a minister at Manchester nearly forty years ago, in which the venerable aged minister said to his young brethren :—'Always preach as if some one of your hearers were never to hear *you* again; for it is possible that may often be the case: some stranger may come in that will never have another opportunity,—some careless person may never be inclined to come again,—death may take another away.' I was much impressed with the remarks at the time; they have often recurred to my mind, and they have had some good effect on my public labours. Let a preacher never lose sight of his GREAT MASTER, who always is present and *hears him preach*, and observes all his inward feelings, motives, and designs. Let him never forget the end of all preaching, Acts xxvi. 18. Let him always *believe* NOW,—JUST NOW, —that while he is preaching the truth of God, God will 'work with him,' and make him useful. This persuasion will have a blessed effect upon the mind of the preacher and on his sermon; and besides, God will 'honour them that' thus 'honour him.'

"You have an opportunity of hearing good preachers. Improve your privilege. I would not advise you to make any man your model; for then, you will unawares ape him, in his plan of sermonizing, his language, phraseology, tones of voice, and attitudes. This always creates disgust in sensible hearers. I have known some who have hurt themselves, by imitating some of the best models. Every man looks best in his own clothes. Diligently observe the matter, arrangement, manner, and language of the preachers you hear. Let their excellences and their defects be improved for your own advantage. 'By others' faults wise men correct their own.' And I may add, improve by whatever you may see or hear, that is worthy of imitation. *Only do not ape any man.*

"Endeavour to improve your *own mode* of arrangement of a subject, availing yourself of any help you can derive from men or books. Above all, proceed prayerfully: begin, continue, and end in prayer. Feel your dependence on the Lord for his help and blessing. If

the Lord work with you, good will be done. That is the end of preaching. Have much of Jesus and his salvation in your sermons. Let every precept and promise, every duty and privilege, and every threatening, be considered in connexion with the Saviour. Constantly 'testify of him.'

"Be deeply concerned always to *feel* your subject,—before you preach,—while preaching,—after preaching. Pray for, and expect a present blessing, and often explicitly preach a present salvation—NOW, JUST NOW. This has a good effect. Distant objects appear small. The same objects when near appear quite different. What is said with regard to space, will hold good with regard to time. A blessing, an invaluable blessing, to be enjoyed sometime,—some distant time, or we know not when,—however clearly exhibited, produces little emotion; but bring it near to the mind; encourage the penitent now, this moment, to look for pardon, &c. and he is moved. So the Christian believer should be directed now to look for full salvation. Preach in faith. *Expect* to be useful, because you are the servant of Christ and preach his truth, independent of any ability or disability in yourself."

The rheumatic complaint induced by frequently sleeping in damp beds at an early period of his itinerancy, greatly increased while Mr. Entwisle laboured in the Sheffield and Bradford Circuits: so much indeed as to render it almost impossible at times to proceed in his work. He was frequently unable to dress or undress himself, and sometimes to lift either foot from the ground; and his pain was often extreme. And yet seldom could he be prevailed upon to omit an appointment or to accept a supply, if it were possible by any means to reach his place. Several times he proceeded to his appointment, when the affection of the lower extremities was such, that he could only advance at the rate of about a mile in an hour, and that by leaning his whole weight on his walking-stick, and dragging first one foot and then the other along the ground, until he reached his destination: he had then great difficulty in climbing the pulpit stairs; and when this task had been accomplished, he was unable to stand to preach without supporting himself by the desk.

This "thorn in the flesh" was greatly sanctified to

him, and furnished an opportunity for the exercise and edifying exhibition of the Christian graces with which his character was richly adorned: these shone forth with the brightest lustre when his pain was most severe. Never, even by his most intimate friends, was a murmur heard to escape his lips during the years through which he was the subject of this painful affliction. He was sweetly resigned to the will of God. He was more than submissive; he was cheerful: and often sang for joy when in extreme pain. He saw and acknowledged the hand of his Heavenly Father in the dispensation; he knew that his every act was LOVE; and that he designed that through this infirmity "the power of Christ" should more abundantly "rest upon" him. And it was so. Indeed so manifestly did this gracious result issue from the affliction, that he was accustomed to call it his "*old friend.*" When a change of weather induced a more than ordinarily severe attack, he would usually remark to his family with a heavenly smile, "*My old friend* is come;" and painful as the intelligence might be to them, the visitor never appeared unwelcome to him. A few quotations from the journal of this period will best put the reader in possession of his feelings under this affliction.

"Sun. Jan. 22, 1822.—I have suffered much since Friday morning from rheumatic pain. This morning I was nearly two hours and a quarter in going to Clayton Heights, in much pain; but was favoured with divine aid in preaching. Being unable to go to dinner, I remained in the vestry, and had an excellent dinner on a little lovefeast-bread. Nearly a dozen pious men and women from some distance had brought their dinners with them; most of them had *bread alone;* two or three had a little cheese. We sung together, and I and two brethren prayed. God was present. Oh! how I should enjoy such a dinner often. At two o'clock our lovefeast began. It was a time that will long be remembered. After the Lovefeast I walked down to Horton, and preached with great enlargement on 1 Peter i. 10, and then walked home. After the labours of the day and acute pain every moment, I did not feel any fatigue in my spirits, and my soul was happy in my God and Saviour. My rheumatic attacks become more frequent:

sometimes I think I shall be unfitted for regular work in winter. Well, I am the Lord's servant. I am in his hands; and while he pleases to employ me, he will give me strength of body and vigour of mind. Lo! I come to do thy will, O God.

"Thurs. Feb. 7.—Very much distressed with rheumatic pain: with difficulty walked to Wibsey: worse after preaching: above two hours in walking two miles.

"Frid. 8.—Preached at Horton on Psalm cxxxiii. Very good time. Visited four families. With difficulty crept home, a mile and a half in an hour and three quarters.

"Sat. Feb. 9.—Never did I find from day to day such pleasure and satisfaction in my work as now; and yet there is a probability that I shall ere long be disabled for the regular work of a circuit. My rheumatic complaint seems to increase upon me: the pain is most acute. Last night I retired to rest exceedingly fatigued, as if I had been on a long journey: my rest was broken; and this morning I feel much indisposed. I am in doubt whether I can supply my places, Low-Moor and Horton, to morrow. I find this a cross; yet I seem called to submit. I desire a respite from pain and lameness for the sake of my work, and for no other reason. This is a 'thorn in the flesh'; and I hear my Lord say, 'My grace is sufficient for thee.' My heart says, 'Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.'

"Bradford, Sunday morning, Feb 10.—I am now all alone in the house, my dear wife and servant being gone to the chapel. I found it necessary to get a supply for Low Moor this morning, hoping to be able to get to Horton at night. It is painful to my mind to omit any part of my work, and it is with great difficulty I can sometimes perform it. On Thursday and Friday evenings, it seemed sometimes *as if I could not possibly get home*. I found perfect resignation to the divine will: my heart said, 'Lord, I am the clay, thou art the potter.'

"Latterly the Lord has favoured me with much of his presence. My soul has advanced in the divine life: my work in private and in public has been pleasant to me, and I have had some special proofs of usefulness. 'I love my Master,' and his work. My resolution is, to

give myself 'continually unto prayer, and the ministry of the word,' so long as the Lord shall enable me; and when it shall please him to lay me aside, or call me to my final reckoning, O may I be found acceptable in his sight! Now nearly fifty-five, I cannot reckon on many years of life and labour, even if I should attain to seventy years. But certain feelings occasionally in my chest, lead me to think that my labours will not be long protracted. I am in the hands of the Lord. My soul breathes the language of the poet:—

'If in this feeble flesh I may
Awhile shew forth thy praise;
Jesu, support the tottering clay,
And lengthen out my days.

If such a worm as I can spread
The common Saviour's name,
Let Him who rais'd thee from the dead.
Quicken my mortal frame.

Still let me live thy blood to show,
Which purges every stain;
And *gladly linger* out below,
A few more years *in pain*."

"Mar. 1.—I have had a broken night. I certainly am declining in my bodily strength: I have many proofs of it in my own feelings. It is all right; I am in the Lord's hands. I seem called to labour in this circuit, and yet the labour is too much for me. My spirits keep me up: the hunger and thirst of large and attentive congregations act as powerful stimulants; and a growing sense of the importance of divine things carries me away. But the pain in my chest and head afterwards, tell me that I am going beyond my strength. What shall I do? —It is better to *wear out*, than *rust out*."

On the 8th of July, Mr. Entwisle visited Haworth, and preached in connexion with Mr. Theobald and Mr. Stoner, at the re-opening of the chapel. He entertained a high respect for the memory of Mr. Grimshaw, and felt a lively interest in visiting the place of his residence. "Here," he remarks, "good Mr. Grimshaw lived, and laboured, and died. I visited the church, and went into Mr. Grimshaw's pulpit. On the sounding-board over the head is printed, 'Behold, I bring you glad tidings,' &c. and 'To live is Christ, and to die is gain.' On the

chandeliers is engraved, 'To live is Christ, to die is gain;' with Mr. Grimshaw's name, &c. On the baptismal font, 'I indeed baptise with water,' &c. He built the Methodist chapel, on which his name is engraved on a stone, with his favourite motto, 'For me to live is Christ,' &c. Since then, the chapel has been enlarged twice. What hath God wrought! My soul burned with desire to imitate Mr. Grimshaw's pious zeal."

On the 17th of July, he set off, accompanied by Mrs. Entwisle for London, to attend the Conference. During its sittings he was kindly entertained by Mrs. Tooth, of Hoxton Square, and her accomplished daughters.

On the 19th he sat for his portrait, one of the most irksome tasks which could be assigned to him. "My mind," he observes, was "preserved in a devout and prayerful state." This painting was executed by Renton, and engraved for the Wesleyan Methodist Magazine for 1826. It is a tolerable likeness, but wanting in expression. The engraving which accompanies this volume is taken from this painting.

On the 31st, the Conference commenced. The Rev. Dr. Clarke was elected *President*, and the Rev. Robert Newton, *Secretary*. This Conference is memorable for a long and animated debate on Ordination by the Imposition of hands; called forth by a motion made by the Rev. Walter Griffith,—that the Imposition of Hands should be used on the admission of Preachers into Full Connexion with the Conference,

Considerable difference of opinion on this subject prevailed amongst the preachers. On one point indeed *all* were agreed,—that the *old* method of admitting into Full Connexion had all the *essentials* of Scriptural ordination, and that its validity was not to be questioned. But some contended for the *Imposition of hands* as a *circumstance* which was sanctioned by Scriptural precedents and the usage of the ancient church, and which would add much to the solemnity and impressiveness of the ordinance.

Others objected to the proposed change, chiefly on the ground that the peace of the Body would be endangered;—that it would be unwise, for the sake of a mere *circumstance*, respecting which there was considerable difference of opinion, to risk the peace of the Connexion;

and that upon the whole, it was inexpedient to make any change for the present.

Mr. Entwisle was one of those who opposed the measure; a course which was extremely painful to him, as he entertained a high respect for the excellent minister by whom it was advocated; but one to which he was compelled by his conscientious convictions of duty. In doing this, he referred to the unhappy and injurious agitation of the Connexion in the years 1791, 1792, 1793, 1794, &c. on questions of much higher moment, and deprecated the *needless* introduction of any thing *new* which might give rise to similar disputes and disunion.

After an animated discussion of some length, in which most of the men of influence took a part, the matter ended without a vote.

At this Conference an additional preacher was granted to the Bradford Circuit; Mr. Entwisle was appointed to labour there a third year; and the Rev. Messrs. John Rigg and George Tindale were his colleagues. The Conference having closed its sittings on the 14th of August, he rejoiced to be relieved of its business and cares, and to resume his beloved work of preaching Christ among the people of his charge. "Once more," he says, "I sit in this lovely retired spot, [his study] to meditate, pray, and praise. Glory be to God. My dear friends receive me again with great affection, and a spirit of prayer for me and my colleagues seems to prevail amongst the people. I trust we shall have a good year. My soul pants to know and to make known the heights and depths of love divine. I am making new engagements with the Lord to give him my heart, my life, my all. I am now entering on my third year's labour in this circuit; probably, even if I should be spared for some years, it will be my last in Bradford Circuit. O may I obtain mercy of the Lord to be found faithful in his work. Amen."

Shortly after his return from the Conference, Mr. Entwisle, assisted by his colleagues, had the pleasure of laying the foundation stone of a chapel at Dudley Hill, a place not more than a mile and a half distant from Bradford, where there was a Society of not less than two hundred and fifty members, without a chapel.

The following month he visited Leeds, and preached

two sermons in connexion with the ninth Anniversary of the Leeds District Auxiliary Missionary Society. He remarks on this occasion:—"O what changes since I left this circuit in 1794! Very few of my old friends remain: I did not see more than six! Ah! how soon, according to the course of things, shall I also gather up my feet, and sleep with my fathers. Mr. Baxter observes,—'It is a great work to learn to die safely and comfortably, even the work of all our lives: my turn is near, and this preparation is my study. But it is the communication of life, light, and love from heaven that must make all effectual, and draw up our hearts, and make us ready; for which I daily wait on God, at the brink of the grave and door of eternity.'"

On the following day, Monday, Oct. 20th, he attended the Public Meeting. "Several excellent speeches were delivered; interesting statements were made; and a good Christian feeling was evident. There was a little *display*, and some *real oratory;* but perhaps too much desire in some to appear eloquent. My principal, if not only fear is, lest a false taste should be created among our young people by the flaming, figurative style of those who take a world of pains to get up speeches. At any rate, the danger is of sufficient magnitude to induce in pious minds watchfulness against the evil. If the simple character of Methodist preaching be lost, the glory will depart from us."

On Sun. Dec. 8, Mr. E. preached at Clayton Heights, morning and afternoon; and at Horton at night. He had prepared for these services with great care. In the evening at Horton, five minutes before the time of commencing the service, the sermon he had prepared was completely taken from him; nor did he find a power to fix upon any other subject. "I seemed," he says, "perfectly at a stand. My soul cried to God for help. Rom. viii. 1, was brought to my mind. I have often preached on that text, but not lately: nor did I find any power to arrange a method of enlarging upon it. All I felt to encourage me was, confidence in God that he would help me. I went into the pulpit: the congregation was large. I cast myself on the Lord, and implored his aid; and he was pleased to assist me rather out of the common way. I hope some good was done. The

Lord has made me deeply sensible this evening of the truth recorded 2 Cor. iii. 5. O may I feel *equally* my own *insufficiency*, and that my sufficiency is of God."

"Dec. 21.—This week I have read with much spiritual profit the Life of Mr. Benson. The extracts from his Journal *especially* have been made useful to me. I could see the man as he really was in private with his God. Often was he discouraged, both as a Christian and a preacher. While applauded by listening thousands who heard his eloquent sermons, he often retired and humbled himself before God, under a deep sense of his defects. One thing has impressed my mind: he often observes, that *had he lived nearer to God*, and prayed more, he should have been more useful as a preacher. Others, who like Mr. B. have been eminent for piety, gifts, and usefulness, have made similar reflections. May I improve by their remarks. It is my desire. I *often* resolve; but *make little out* either as a Christian or a preacher. O for more of the spirit of prayer."

Jan. 25, 1823, my father received a letter from my brother John, dated Baltimore, Nov. 20. Not having heard from him for thirteen months, during which time the yellow fever had made fearful ravages in Baltimore, he had felt many fears respecting him. It was a great relief, to learn that he was alive and well; and that having obtained an income which supported him comfortably, he was happily married.

The following valuable advices to his son William, occur in a letter dated March 6, 1823:—

"Let me advise you, William, to 'give yourself continually unto prayer.' In your vacant hours be much with God under the fig-tree. You will find this will turn to good account. The *light* and knowledge acquired in that way are of a divine character. Some eminent divines have declared that they have obtained more knowledge upon their knees in half an hour than in long study and much reading. Those preachers are generally most useful,—certainly most happy in their own minds —who maintain the closest walk with God. Grotius regretted on his death-bed the time he had spent in *laborious trifling*, and wished he could change with J. Urick, a pious man who spent eight hours every day in meditation and prayer. My William, your father is endeavouring to do what he recommends to you."

The visits of Mr. Entwisle's "*old friend*," the rheumatism, becoming more and more frequent and protracted, he was recommended by a medical gentleman of considerable professional skill, to spend a few weeks at Buxton, and try its celebrated waters. It is questionable whether he could have been induced to do this by the prospect of mere relief from suffering, to which he had become inured, and which he had found so salutary in its operation; but the complaint having now begun to interfere seriously with the discharge of his ministerial duties, the hope of again becoming efficient was a powerful inducement to adopt the recommendation of his friend. He therefore repaired to Buxton with Mrs. E. in the beginning of June, and spent a fortnight there. He thus expresses himself after his arrival:—"I came to this place not for the sake of retirement or pleasure, but with the sole intention, if the Lord will, to use the waters here, with a view to future labours in his vineyard. I value health and life only for the honour of God, and for the good of my family and the church. It is a cross to me to suspend my regular labours. I love my Master's work better than ever, and long to be wholly in it. If it were my Lord's will, I should like to realize what the poet expresses,

> 'My body with my charge lay down,
> And cease at once to work and live.'

However, I am in the hands of God. Let him do with me as seemeth him good. Only may I obtain mercy to be found faithful. My purpose is to live and die to Christ alone."

Sun. June 15, Mr. E. preached at Buxton: the congregation was large and attentive: his subject was Justification by Faith. Many invalids from distant places who were in quest of health, were present; some of whom appeared to be unused to the public worship of the Methodists. "With a view to these," Mr. E. says, "I endeavoured to be as explicit as possible in explaining the subject: and being persuaded that some present had long heard our preaching, and yet were not justified, I pressed on them the necessity not only of a clear understanding of the doctrine, but also of an experimental knowledge of the truth of it. I hope some good might

be done. I think particular attention ought to be paid to our watering-places, in the appointment of preachers."

The Conference this year was held at Sheffield. Mr. E. was most hospitably entertained at the house of Mr. W. Staley.

Two circumstances occurred to invest this Conference with peculiar interest to his mind. 1. His esteemed brother-in-law, the Rev. Henry Moore, was elected *President*. 2. His son Joseph was received on trial as a travelling preacher, and appointed to the Wednesbury Circuit. His heart was deeply affected with gratitude to God, that he had now two sons in the itinerant ministry. "Many of the brethren," he remarks, "congratulated me on the appearance of *two sons* on our Stations. My prayer to God for them is, that they may be examples to believers in every thing that is holy and good,—and that they may make full proof of their ministry."

At this Conference Mr. E. was appointed to the Birmingham Circuit, with the Rev. Dr. Taft, and the Rev. John Bicknell as his colleagues.

On Monday evening, Sept. 1st, he preached his farewell sermon at Bradford, to a large and attentive congregation, on Rom. v. 2; and on the following day "had a sorrowful parting" with his beloved daughter and her family, and with many attached friends and spiritual children. During the three years he had spent in this circuit, the Lord had been pleased to own his labours and that of his colleagues with an extraordinary degree of success. Upwards of a thousand persons had been brought to a saving knowledge of the truth; and the work of grace had been deepened in the hearts of believers. It had been a "time of refreshing from the presence of the Lord," which could not soon be forgotten. To the old and established members of the Wesleyan Society in Bradford and the neighbourhood, the names of Entwisle and Stoner are as "ointment poured forth," and their memory is precious. And yet in the review of even this prosperous period, Mr. E. felt deeply humbled before God; as will appear from the following brief entry in his journal:—

"Tues, Sept. 2.—Rose early; I look back on three years spent here, and cry 'God be merciful to me a sinner!'—yet with gratitude for many, many mercies."

CHAPTER XV

FROM SEPT. 1823 TO SEPT. 182(
CIRCUIT.

On Tuesday Sept. 2, Mr. Entwisle feelings of deep and affectionate regr among his relatives at Manchester, gleton on Wednesday, and on Thurs at Birmingham, the appointed scene o

The state of religion here painfu that he had left behind at Bradford. wickedness in the town; the Methodi a small proportion to the population was at a low ebb; and a spirit of c prevailed, which presented a formida success of his ministry among them discouragement presented themselve his entrance into the circuit; but l Master by whom he was employed w he would not yield to discouragemen his labours in a spirit of "calmly fe full persuasion that if he were faithful per the work of his hands. The foll statements on the subject, shortly afte

"I am now settled in my new circ

persons, who have great zeal for the temporalities of the society, and wish to see it respectable, are but superficial in their experience of divine things. I am afraid, too, there is a bad taste as to preaching amongst the people; they want fine and great sermons; they are not simple enough. Well, I MUST, and through grace, I WILL, preach the old truths in the most plain and simple manner possible, and *leave all with God*. The congregations are large and attentive; perhaps the common people will hear gladly the simple Gospel. O my Lord, teach me and help me, I beseech thee. Favour me with thy presence and the power of the Holy Spirit, and give me souls for my hire. I have been encouraged in meeting the leaders. I may reckon upon their co-operation in any plans of usefulness that may be brought forward. A spirit of prayer for prosperity seems to be excited. I feel a strong desire to see the work of God prosper. There appear to be many obstacles, arising from the state of the society, as well as from the wickedness of the people. However, the Lord is able to maintain his own cause. I will endeavour in simplicity of mind to preach his truth faithfully, and surely he will set his seal to it. Whether I am permitted to see it or not, good will be done. Often have I heard of conversions under my ministry twenty and even thirty years after they took place. I must therefore sow in hope. O for a spirit of deep devotion! O for growing nearnes to God! If my own soul prosper, all shall be well."

A letter received about this time, from his son William, who was stationed at Hull, furnishes a pleasing illustration of one of the grounds of encouragement noticed in the last extract from Mr. E.'s diary. He says, shortly after entering upon the labours of the Hull Circuit; "From all quarters of the town I meet with the most affectionate assurances of respectful attachment to you; your converts meeting me in various places, and telling me with kindness how much they love me for my father's sake."

In his reply written shortly after, Mr. E. gives the following valuable advices:—

"Let me advise you, my dear William, first of all, and above every thing else, to obtain an increase of religion in your heart. 'It is a good thing that the heart

be established with grace.' In order to this, let your thoughts, reading, conversations, prayers, turn chiefly toward that point. Meditate deeply, seriously, frequently on the subject. Read Mr. Wesley's experimental writings, and Mr. Fletcher's, with the lives of Walsh, and others: read a portion of one of these every day, with an express view to your own spiritual improvement. Fletcher's Life will pay you well. Converse with the most pious persons that fall in your way on experimental subjects. Be much, very much in prayer for a fresh out-pouring of the Holy Spirit; and pray in faith. We cannot be more certain of any thing than of this—that prayers to God for more of the power and comfort of religion are pleasing to him, and he will most assuredly attend to them. You cannot be too confident of success when you ask of the Lord all the mind which was in Christ Jesus, and power to walk as he also walked. My dear William, if it were in my power, I certainly would contribute to make you one of the wisest, best, and happiest of men. 'And if I, being evil,' &c. Matt. vii. 11. Stagger not at the promise through unbelief, but be strong in faith, giving glory to God.

"I am not recommending an earnest, importunate wrestling with God *only;* but also an habitual unvarying attention to the progress of your own soul in genuine piety. When this is maintained, although you will still experience a warfare, yet in general your mind will be comfortable in your work. Such a state of mind is most desirable to a preacher, not only on his own account, for his own safety and comfort, but likewise for the benefit of others. For, in the first place, it naturally produces such thoughts and feelings connected with his sacred work as he cannot have without it. The Scriptures and other books are read with greater advantage. In short, an attention to your own mind will convince you, that vigorous growing piety in the heart forms a moral and spiritual ability for getting and doing good, which cannot exist in a low and wavering state of religious feeling.

"Secondly, the mind is so conscious of the truth—'We are not sufficient of ourselves,' &c. 2 Cor. iii. 5, that its entire dependence is upon the Lord; and to this we may apply,—'Them that honour me I will honour.'

"My dear William, I am concerned, above all things,

that you may acquire through grace a habit of steady, uniform, calm devotion; because then I know you will proceed in your work pleasantly, and your 'profiting will appear unto all.' Pay an unremitting attention to this one thing; in public, in company, in retirement,—when walking, riding, &c. never lose sight of it;—*Be always with God.* And do not forget the old Methodist and scriptural plan of going to God *now*,—*this moment*,—by simple faith, for what you now want, and which he has promised to bestow."

In another letter he repeats the former advices, with an important addition: "Visit the sick, the poor, and the AGED. *Find out old Methodists*, and converse with them."

Advices such as these, coming from a father whose habitual conduct was a practical illustration of the principles they embody, could not fail to exert a salutary influence in the formation of the ministerial character of the son to whom they were given.

For some years the progress of Methodism in Birmingham had been impeded by the want of sufficient accommodation for those who were disposed to hear, in the principal and central chapel in Cherry street. Every sitting was let, and there were numerous applications for family pews which could not be met. Many who received their first religious impressions there, being unable to obtain accommodation for their families, sought it in the neighbouring Dissenting chapels. At length the adjoining property was purchased, and the enlargement of the chapel had considerably advanced when Mr. E. went to the circuit. During its progress, the congregation was kindly accommodated with the use of the Baptist chapel in Cannon street, at half-past eight o'clock on Sunday morning, and of the New Meeting (Socinian chapel) in Moore street, at six in the evening. The former had been favoured with the truly evangelical ministry of the Rev. Samuel Pearce. The latter had been the scene of the ministrations of the celebrated Dr. Priestley. The congregations connected with both these places of worship acted with great liberality and kindness.

In the latter place of worship, however, my father seldom felt quite at home. A consideration of the unevangelical character of the ministrations of the sabbath morning

and afternoon—ministrations of the same character with those under which he sat in early youth,—escape from which he accounted one of the greatest mercies of his life,—tended to cast a gloom over his Sunday evenings in the New Meeting. It was a great relief in many respects when the enlargement of the chapel in Cherry street was completed, and the necessary arrangements made for the re-opening. This took place on Friday, Oct. 31st, when the Rev. Robert Newton, (now D.D.) preached in the morning and evening, and the Rev. R. Watson in the afternonn. On the following Sunday, Nov. 2, the Rev. R. Watson preached in the morning, and the Rev. Dr. Bunting in the afternoon and evening. The collections amounted to £333; £1700 having been previously subscribed. The new sittings were soon let, and it was not long before there was a demand for more. A new impulse was given to Methodism, and a general expectation was excited among the members, of an outpouring of the Holy Spirit, and revival of religion in the town.

As Mr. E. became better acquainted with the moral condition and habits of the population of Birmingham, he was more and more concerned for their salvation, and felt a yearning compassion for the perishing multitude. He adopted the Psalmist's words—"Horror hath taken hold upon me, because of the wicked that forsake thy law." "It is time for thee, Lord, to work, for they have made void thy law." "My mind" he says, Dec. 20, "has been quite oppressed this week with a view of the state of the inhabitants of this town. It is said that eighty thousand of them, upon a moderate calculation, seldom if ever attend public worship. *Eighty thousand heathens* in Birmingham! O Lord, arise and maintain thy own cause, and let thy right hand and holy arm get thee the victory. I find an increasing desire to exert myself to do good. But who is sufficient for these things! May the Lord pour out his Holy Spirit upon the people!"

In a letter to his son William, dated Jan. 20, 1824, he says of his engagements and prospects:—

"In this circuit I have less preaching and less travelling than I have had for many years. But I have many interruptions by persons calling—sometimes *thirty*

in a day, besides various concerns of the whole District; and I have written at least 400 letters since I came to this town. I also go much about, visiting the sick and well:—*not dining out*; that occurs but seldom here;—but paying *pastoral visits*. This I find is attended with great good. It is my delight to read, and study, and pray, and preach, and visit.

"Our congregations are large and attentive: our society increases; and we have a prospect of seeing good days. I suffer much from rheumatism, am often nearly lame, and have broken nights; yet my general health is good, and I am always happy in my soul, and content."

Considerable agitation existing in some parts of the Hull Circuit at that time, he added the following advices on that subject:—"Mark Robinson's plan of Lay Delegates to the Conference, is only the plan of Kilham revived. My William, let me advise you not to dispute with them: be deaf and dumb. If they say the preachers are high, indolent, &c. improve what they say. Live down aspersions. 'Give yourself continually to prayer and the ministry of the word.' 'Let your profiting appear unto all.' 'Be an example to believers,' &c. and 'let no man despise thy youth.' There is a danger of losing our primitive spirit and glory: let the remarks even of enemies be improved to prevent it."

About this time an event occurred which deeply affected Mr. Entwisle's mind, which he thus briefly records in his journal:—

"Death comes very near. On Tuesday, Jan. 27th, Dr. Taft found himself rather indisposed, but preached at Essex street in the evening. On Wednesday afternoon he felt himself ill. On Thursday morning, at six o'clock, he sent for medical aid, and was bled. On Friday, I saw him, and he had then no apprehension of great danger. Towards nine o'clock alarming symptoms appeared, and at ten minutes before twelve, he entered into rest. To me this event has a loud voice. 'Be ye also ready.' O may I live for eternity."

Nearly twelve months before Mr. Entwisle went to the Birmingham Circuit, some misunderstandings had arisen among the conductors of the Methodist Sunday Schools, which issued in a division, and the establishment

of rival schools. He was much concerned to find, shortly after his arrival, a most unhappy state of feeling arising out of this circumstance. The most respectable families in the society being actively engaged in the Sunday Schools, the spirit of disunion which prevailed in the latter, inevitably extended to the former. Party spirit ran high. To a *lover of peace* this state of things was extremely painful. It presented, too, a most formidable obstacle to the progress of the work of God. Little good could be expected to result from the ministry of the word, while the professed followers of the Prince of Peace were at variance one with another. Mr. Entwisle therefore, set his heart upon the re-establishment of peace and union. And when he had been long enough upon the ground to acquaint himself with the men he had to deal with, and with the case in all its bearings, and to acquire that influence which his character, when understood, uniformly gave him,—he set himself to work to accomplish his design. He held frequent conversations with the leading men on both sides; met the two hostile committees several times, drew up a plan of pacification between them; and, after many sleepless nights and toilsome days, during which hope and fear as to the issue alternately prevailed, he ultimately succeeded,—notwithstanding a temporary opposition from some men of extreme views on both sides,—in establishing a permanent peace on a satisfactory basis.

The Rev. Richard Watson who had visited Birmingham on the Missionary service during the agitation of this question, and with whom my father frequently corresponded, thus remarks on the settlement of the disputes: "Your arrangement as to the Schools is important, and the only cure of all the evils of combination and separate government. You have accomplished a great thing for Birmingham."

It was not many days after the plan was agreed upon for composing these painful differences and restoring peace to the society, that my father was called to the exercise of faith and resignation by intelligence of a serious accident, by which the life of his son the Rev W. Entwisle was endangered. The Rev. A. E. Farrar having gone to Hull to preach occasional sermons, my brother supplied his place in the Leeds Circuit. As he was

riding to Headingley, Mr. F.'s appointment on Thursday, April 29th, he was violently thrown from his horse, and was found on the road side in a state of insensibility. No bone had been broken, but the violent concussion of the head occasioned by the fall exposed the brain to much danger. For six hours he remained in a state of perfect insensibility, from which he was roused with difficulty by an application which gave him extreme pain. For some time it was feared that the accident might prove fatal either to life or reason. It was a merciful arrangement of Divine Providence that it took place within a few yards of a house, inhabited by a Methodist family, who had all heard him preach at Woodhouse the preceding Sunday. One of the daughters was the first person who saw him: having heard him preach, she recognised him, as he lay senseless on the road, and instantly ran to apprize the family. Had the fall taken place a little further off, as the situation was solitary, there is little doubt but he would have died through neglect, or through ignorance to whom he belonged. The family kindly took him in, and sent off to Leeds to the Rev. G. Marsden, who with the Rev. S. Jackson, hastened to the spot; the latter speedily fetching a surgeon, Mr. Samuel Smith, of the Leeds Infirmary, to whose promptitude, skill, and kind gentlemanly attentions, my brother ever considered himself to owe, under God, the preservation of his life and reason.

When fully informed of all the circumstances, my father was deeply affected by this remarkable interposition of Divine Providence in my brother's favour, and by the kindness of the preachers and friends in the Leeds and Hull Circuits, who, during the long affliction induced by this accident, paid him the most affectionate and unremitting attentions. His gratitude to God was heightened by the abounding consolations of the Holy Spirit vouchsafed to William during the many weeks he was laid aside from his work, and the happy influence of the affliction upon his religious experience.

At the ensuing Conference, held in Leeds, Mr. E. was relieved, very much to his own satisfaction, of the irksome secular duties of the Treasurership to the Kingswood and Woodhouse-Grove Schools. This pounds-shillings-and-pence business was altogether uncongenial

to his taste, and his release from it he felt to be like the removal of a heavy burden. "*Now*," he observes on the occasion, "I have nothing to do, but to read, study, pray, and preach, exercises the most delightful to my soul. O may I be found faithful."

On the 10th of August the Conference closed in peace: the following evening Mr. Entwisle preached a funeral sermon at York, for his old and esteemed friend, the late Mr. Robert Spence; and calling at Thorner, Barnsley, and Sheffield, hastened home to Birmingham, to resume his beloved employment. The Rev. Messrs. Geo. Smith and William Lord were his colleagues this year.

A few days after his return from the Conference, Mr. E. received the melancholy tidings of the death of his eldest son, Mr. John Pawson Entwisle, who departed this life, at Baltimore, on the 1st of July, after a short illness. The mournful intelligence was communicated through the Rev. R. Reece, by a pious woman at Baltimore, not personally acquainted with my brother, and was too brief and vague to meet all the anxious inquiries which a bereaved parent would wish to propose respecting the nature of his last affliction, the state of mind in which it found him, and the evidence of a Scriptural preparation for the heavenly world. Still the account stated that he had *died in peace*. My father was deeply affected by this event. His journal contains the following touching record:—"I have just received the doleful tidings from America of the death of my poor John. I feel unutterable things. Ah! my dear son! my first-born! once my hope and joy! * * * * I trust his soul is saved. God is my witness that my prayers for him have been incessant. O for resignation! O my son! my son! Were I *certain*, as I *hope*, that he died well, that would satisfy me. I must leave it. Prayer *now*, I know, is unavailing. I do not wonder that in the dark ages men fell into the error of praying for souls departed."

The result of subsequent inquiries made through the medium of a friend visiting Baltimore, was highly satisfactory, silenced every fear, and confirmed the hope that my brother had obtained mercy and departed in peace. We learned that he died of the yellow fever, which he caught by generously exposing himself in rendering assist-

ance to a person afflicted with that awful malady, whom no other neighbour would venture to approach. During his short and fatal affliction, the Lord in answer to earnest prayer again lifted up the light of his countenance upon him. He left a wife with one infant son to mourn his loss. The reader will learn from the sequel that his son some years after visited his grandfather, and spent two years in this country.

In November, Mr. E. was suddenly seized with dizziness, attended with considerable pain in the temples and the back of his head, while presiding at the Leaders' Meeting. He was standing at the time, but obliged instantly to sit down, and had nearly fallen. "I am at a loss," he says, "whether the symptoms are such as indicate a tendency to apoplexy, or whether they arise from a bad state of the stomach. However, I am in the Lord's hands. It leads me to think seriously concerning death, and *sudden death*. On my own account there is nothing terrific in it: I believe that whenever I depart hence, I shall go to Christ my Lord. Astonishing mercy! But for the sake of my dear wife, children, and friends, I do most sincerely pray, 'From sudden death, good Lord deliver us.' I see it my duty, however, to 'set my house in order,'—to have every thing temporal, with all my accounts, books, &c. in perfect order, and to have my lamp burning, and to be always ready for the coming of my Lord. O Lord, may I obtain mercy of thee in that day."

From this attack he soon recovered. It was not such as to require the suspension of his labours: a mercy for which he was unfeignedly thankful; for he loved his Master and his work, and had begun to reap the fruit of his labours in Birmingham. The chapels had become too small to accommodate the increasing congregations; sinners were converted, the society enlarged, and it became necessary to make room for a much greater number of hearers.

In a letter dated Nov. 10, he says, "We have got possession of a piece of ground at Islington, and have contracted for the erection of a chapel there. Our friends at the Hockley end of the town also are in treaty for a plot of land for a chapel to the front of Great Hampton street, to be ready for building upon when deemed con-

venient. It is not yet determined to build forthwith. However, I think it probably will take place in a year or two; perhaps sooner. I doubt if there be one sitting to let at Cherry street; last Sunday evening, great numbers went away; the other chapels also were filled. 'The best of all is, God is with us.'"

Again, in a letter dated Dec. 27th, he writes:—"We are still going on very comfortably in this town. Unity and love seem to increase; and such interested attention in our large congregations I have seldom witnessed. The zeal of our people to enlarge and extend the work requires a steady hand to prevent extremes. I now allude to the erection of chapels."

1825. The new year was entered upon as usual with renewed acts of self-consecration to the service of God and his church, and with brightening prospects as it regarded the state of religion in the town.

To his daughter, Mrs. Dalby, of Bradford, whose toils and cares were multiplying as her family increased, he gives the following seasonable advices in a letter written about this time. "Consider yourself as placed by Divine Providence where you are: do and suffer every thing as in the divine order: make your family cares occasions of prayer: cast your burden upon the Lord, and he will sustain you. If duties, whether those purely religious or domestic, or any other, be performed in the spirit of devotion, they are means of grace. I tell all our sisters who have large families, 'Wash and iron, clean and nurse, and indeed do every thing *for God*.' Be not discouraged; God will help you. I have no greater joy than to know that my children walk in the truth; nor do I forget to pray for the grandchildren. God Almighty bless you. So prays your affectionate father, J. E."

In a letter to Mr. Edmondson, written a few days later, he says:—"We are doing well here, upon the whole; and, I do hope, this town will rise higher in the scale in our Connexion. Our borders are enlarging, our congregations are large and attentive; and if we can only get the leading friends fully to unite in promoting religion, we shall see good days.

"The concerns of our Connexion are now become very extensive and complex, including our great Missionary establishment. I sometimes tremble, while I survey

the vast apparatus. But then I recollect, hitherto the Lord has directed and helped us; and we may with truth adopt the saying of Mr. Wesley, 'The best of all is, God is with us.' May He never leave us nor forsake us. Mr. Watson appears to me to be in a very poor state of health. Should he drop, we should sustain a heavy loss indeed. I am afraid, too, Mr. Bunting is not likely to be an old man: so he thinks. In January he was dangerously affected, and he is not now very well. I pray that his life may be prolonged; for I do not think any individual is of *more* consequence to our Connexion, nor indeed *so much, as he.* Mr. James Wood, Mr. Atmore and others are likely to retire soon. Mr. Griffith is gone to rest. I could be gloomy sometimes, were I to give way to my own feelings; but I recollect the cause is God's, and he can and will carry it on."

In the latter end of April this year, my father paid a visit to Mr. Moore, then stationed at City Road, and took a part in the interesting services connected with the annual meetings of the Wesleyan Missionary Society, and other kindred institutions.

He remarks on this visit: "The hurry and bustle of this metropolis are unfavourable to piety. I fear there are many members of society, that are only outward-court worshippers. The stream grows *wider.* I doubt whether it does not *lose in depth* what it gains in width. O may *I* enter more and more into the spirit of entire devotion to God."

On Monday, May 9, he was highly gratified by an interview with Dr. Tholuck, Professor of Theology in the University at Berlin, who breakfasted with him at Mr. Moore's. He remarks, "Dr. Tholuck appears to be a *holy* man; his heart is given to God. He gave us an account of a great work of God in Berlin, Pomerania, and Weimar, which originated in the reading of Mr. Wesley's Sermons, copies of which were presented to two Prussian clergymen at our Conference in London, in 1816. These sermons have been read with avidity, and many have been brought to God in consequence. The work appears to be carried on much in the same way as among the Methodists. The Professor has a commission to procure *all* our standard works. I hope these will be presented to him by the Book Committee."

On Wednesday, July 27, the Conference assembled at Bristol; when, by a large majority, he was a second time elected *President*. He remarks on the occasion, "I esteem the kindness of my brethren next to the approbation of conscience and of God. Yet my mind is impressed with the awful duties and responsibilities of the office. May I discharge them faithfully. I shall regard it as of divine appointment, and confidently look to God for help."

On Sunday 31st, he preached at King Street in the evening, on 2 Cor. vi. 2. He observes:—"My mind was led—chiefly for the sake of the young preachers,—to dwell on *a present salvation*. It was indeed a gracious season. To God be glory!

"On Monday, Aug. 1, thirty-six young men were examined in the Conference previous to admission. On Tues. 2, they were formally admitted. Mr. Bunting prayed with uncommon unction: it seemed as if heaven were opened. It was a time much to be remembered. God was remarkably present: my soul was melted before the Lord. Glory be to God.

"Frid. 5.—At half-past five o'clock this day I signed once more the Journal at the close of the Conference. At six in the evening, we had the Lord's Supper. Many pious friends united with us. At the close Mr. Moore and Mr. Bunting prayed. A blessed season!"

On his return to Birmingham, upon reviewing his proceedings at the Conference, he remarks:—"When I was elected to the chair, I *felt* that God endued me with a fresh supply of his Spirit, and his power rested upon me the whole time of the Conference. I am conscious of it now; and I do believe, I need not be deprived of it. O may my eye be single."

His conduct in the chair gave great and general satisfaction: a cheering fact, of which he received the most unqualified assurances from his brethren; none of which were more gratifying than that which he received from Dr. Clarke, whose position, during certain discussions on the Eternal Sonship of Christ, which took place during this Conference, must have been peculiarly painful. In a letter to Mr. E. dated Aug. 3, in which he alludes to these discussions, and speaks freely of his own views and feelings, the Doctor says:—"Let me

also add, that I feel the highest approbation of your conduct in the chair. It has been wise, discreet, moderate, and pious. * * * * May God ever bless you."

In consequence of the great accumulation of public business devolving upon the President, it was agreed at this Conference, "that a junior preacher should, from year to year, be stationed with the President for the time being, to assist him in his official correspondence, &c. and to supply his place in his circuit, during his official journies, or other unavoidable public engagement." It was highly gratifying to Mr. Entwisle to have his own son, the compiler of this Memoir, appointed to this office; and it was a still further addition to his comfort, that his other son, the Rev. W. Entwisle, who had just been happily married, was appointed to the Dudley Circuit, to reside at Stourbridge, fifteen miles from Birmingham. This gave him the opportunity of frequent intercourse with the one, and of daily converse with the other; which, while it was a source of great comfort to an affectionate father, was felt by the sons to be a privilege of inestimable value: his bright example and judicious counsels furnishing some of the highest means of improvement, with which junior ministers could possibly be favoured.

It may not be improper here to mention to the honour of the Birmingham Circuit, that though this appointment was made by the Conference, with the intention that the expenses of the President's Assistant should be a charge upon the Contingent Fund; yet at the first Quarterly Meeting, it was proposed by the Circuit Stewards, that they should be defrayed by the circuit. The proposal was most kindly entertained, and would have been immediately adopted, had not Mr. E. who was unwilling that the circuit should precipitately, and without due consideration, pledge itself to so serious an amount of expense, requested that their decision might be deferred until the Christmas Quarterly Meeting, which was generally much more numerously attended than that of September. At Christmas, the proposal was renewed by the Circuit Stewards in a full meeting, and passed by acclamation. An example, which might with great advantage to the Connexion be followed by most of the

respectable circuits which are usually honoured with the residence of the President, is worthy of being placed on record.

Brief extracts from Mr. E.'s diary and correspondence will most concisely convey to the reader the history of this period.

"Sat. Sept. 19.—My mind has been deeply impressed this day with the necessity of living nearer to God. As I am now filling the highest station in the Connexion, I ought to be more humble, holy, meek, spiritual, and heavenly in my temper;—more a man of God: and I find a strong desire for it. I *must*,—through grace, *I will*,—be a man of one business only, having a single eye, a pure intention to please God in every thing great and small. Lord, help me!

"Thurs. Oct. 29.—I laid the foundation-stone of a new chapel in Bradford Street, Deritend. A great number of people attended. A solemn sense of the divine presence seemed to rest upon their minds.

"Tues. Nov. 1.—Never were my head and hands so full of public concerns as now. Since the Conference I have been at Liverpool, Warwick, Worcester, Loughborough, Wednesbury, and Evesham; and to-morrow, if God will, I go to London on public business. My correspondence too is extensive, and often of a nature that requires deep thought. I am astonished at the accumulation of the business of the President, since I was in office before. Hitherto, however, the Lord hath helped me.

"Nov. 14.—Received a letter from Mr. Kershaw, stating that a clergyman in Norfolk, a *Very Reverend Dean*, refuses to bury a child, because he was baptized by a Methodist Preacher. Referred the case to the Committee of Privileges.

"Nov. 29.—Received a letter from the Rev. T. Rowe, of the Lynn Circuit. Dean Wood has at last buried the child, in consequence of the following letter from the Bishop of Norwich to Mr. Rowe, in reply to a communication made by him to the bishop on that subject.

'Sir,

'"Days," says Job, "should speak, and multitude of years teach wisdom." How far Dean Wood may accede

to the truth of this remark as applicable to me, I dare not venture peremptorily to decide; but I am inclined to believe from the intercourse which *has* passed between us upon former occasions that he will not be indisposed to pay some deference to a brother clergyman, who is now in the eighty-second year of his age; and I have no hesitation in stating most unequivocally what that opinion is.

'The decision of so well-informed a civilian as Sir John Nichol, justifies, I think, any Minister of the Established Church, in pursuing that line of conduct towards Dissenters of all denominations, which candour, and meekness, and moderation, and Christian charity must make him anxious to pursue, upon all occasions; especially upon so interesting a one as that mentioned in your letter; and in behalf of an individual belonging to a sect of a character remarkably peaceful, pious, and inoffensive.

'Be so kind as to shew the Dean what I have written. He may perhaps be induced to attend to my suggestion.

'I am, &c. H. NORWICH.'

"How worthy of an aged Christian bishop is this language."

In a letter to his son William, having mentioned his numerous official engagements, he adds:—

"It gives me pleasure to hear that you and Mary are *well*, that your souls prosper, and also that the work of God advances. 'The best of all is,' to have 'God with us.' Go on in the name of the Lord. Walk with God. Get more religion every day. See Phil. iii. 13, 14. 'This one thing I do.' Labour to do good. I am glad you go from house to house in a pastoral way. It is injurious for a preacher to visit the people for mere chit-chat, and to spend hours in that way in company; but it is exceedingly profitable to visit them in order to edify them by religious conversation and prayer. Sometimes a *ten minutes' visit* does more good to an individual or family than ten good sermons; and the sermons afterwards do them more good, in consequence of the visit."

On the 27th of December, at the request of the Rev. Hugh Carter and several respectable official members of the Society, Mr. E. visited Coventry,—the whole circuit

being thrown into agitation and disorder by a faction. He met the Local Preachers, Leaders, and Stewards, and endeavoured to compose the differences, and to restore order and peace. He had reason to hope that his visit was productive of some good, although he expressed on his return little hope with respect to the refractory officials. He remarks upon this case, and another melancholy instance of disunion and strife at Wisbeach; —"It appears to me that Satan is stirring up strife and contention in various parts of the connexion through the medium of some of the Local Preachers. That *excellent body* is in danger of being put out of joint by *a few* of its members in several places. Lord, stop the evil!" He adds:—"Never did I so fully understand the burden arising from 'the care of all the churches.'"

On the 15th of April, 1826, he took his usual annual review of his course with a more than ordinary degree of solemnity, gratitude, holy joy, and renewed devotedness. The following are extracts:—

"This is my birth-day. Early this morning I entered upon my 60th year! Scarcely can I believe it. How imperceptibly do years roll round! How large a portion of my time is gone! Should I live to the age of man, (which is very uncertain, nor do I reckon upon it) I have only *ten years* to remain in this world. *Eternity is here!* O may I live for eternity.

"I feel the need of an increase of grace in order to pass through all the work before me in the next four months. London, Kent, Wales, Scotland, Ireland, the two Conferences, at Dublin and Liverpool, &c. rise before my mind like a dense cloud, and produce an involuntary sigh. However, as I am called to these things in the order of Divine Providence, surely the Lord will be my strong helper. I will trust in him, and do good.

"This morning I enjoy a calmness and sweetness of mind which I would not barter for the world. I seem to have the will and the power to surrender my all to God, and an inexpressible confidence in him as MY GOD and MY ALL. The words of the Psalmist well express my present feelings, 'Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.'

"And now, O Lord my God, ineffably glorious Trinity, Father, Son, and Holy Ghost,—on my bended knees do

I venture solemnly to renew former engagements with thee. I renounce myself in thy awful presence. I engage to deny myself, and to offer myself entirely to Thee, a living sacrifice.

> 'Here then to Thee thy own I leave;
> Mould as thou wilt thy passive clay;
> But let me all thy stamp receive,
> But let me all thy words obey:
> Serve with a single heart and eye,
> And to thy glory live and die.'"

Having been requested to take a part in the religious services connected with the Annual Meeting of the Wesleyan Missionary Society, Mr. E. went up to London, preached at Spitalfields Chapel on Sunday morning, April 30th, and in the evening at Great Queen street Chapel, and attended the meeting on Monday, May 1st.—The following week he spent with his brother-in-law, the Rev. Henry Moore, whose appointment he took at City Road Chapel, on Sunday Morning, May 7th, on which occasion he makes the following memorandum.

"Sun. 7.—Preached at City Road at ten, after which Mr. Moore and I administered the Lord's Supper. *This is the first time* Methodist Preachers, (unless they were clergymen of the Established Church,) were *allowed* to administer that sacred ordinance in the New Chapel, City Road. Many communicants attended."

In the latter part of May, Mr. E. attended the Welsh District Meeting at Llanidlos. He was much pleased with the piety and zeal of the Welsh preachers, and with the warm affection and simplicity of the people.

After spending one week at home, he again departed on his long tour through Scotland and Ireland; calling upon his old frieuds at Bradford and Leeds by the way. At half-past five on Tuesday morning, June 13, he proceeded by coach from Leeds to Newcastle-upon-Tyne, under which date the following characteristic memorandum occurs:—"During the time the passengers were breakfasting at Harrogate, I retired into a beautiful serpentine walk, amongst shady trees, and there *enjoyed my God*, and renewed my vows and promises to live to him."

His journal proceeds:—"At eight o'clock, arrived at

Newcastle, and was kindly received by Mr. and Mrs. Daglish. Wed. 14.—Visited the Orphan-house. On Thursday, took coach for Dunbar; and on Friday, 16th, arrived at Edinburgh.

"Sat. 17—.A tossing night.—Better this morning. My soul breathes after God. I am his—he is mine. I give myself to him alone. O may my visit to this city be useful. May I walk with God. O may I not for want of talent or piety dishonour a good cause. May I be enabled on the morrow to make full proof of my ministry.

"I think, hitherto, I have suffered no loss by continual travelling, change of company, &c. I am more and more impressed with the necessity of living within the vail. My soul prospers. I have been enabled to converse profitably. Surely God is with me, and I do believe he will bless me to this people. My soul bows before the Lord. Unto me, who am less than the least of all saints is this grace given. O what love! Two things preserve me from undue elation; 1. a deep sense of unworthiness: 2. an awful sense of responsibility to God. At the same time I am preserved from discouragement, by a persuasion that I am fixed in my office by the Lord, and that *he will be my helper*. On his aid I rely. O may I be grateful, humble, and faithful.

"Sun. 18.—I preached at Edinburgh, at eleven o'clock this morning to a large and attentive congregation, on Ephesians ii. 8. There appeared to be a good feeling amongst the people. Indeed I had no expectation that the Scotch people would have felt so much as they appeared to do while I was speaking of a *present salvation*. But I have observed that if any thing can move the human mind, that doctrine will do it.

"Mon. 19.—Mr. Grindrod and I, with other preachers, had a pleasant ride in a safety coach from Edinburgh to Glasgow; all the luggage was under our feet. I am entertained at Mr. Richard Thompson's, once a travelling preacher, now a local preacher and a steady friend. This city contains nearly 200,000 inhabitants. Its appearance at a mile's distance was much like that of Manchester; the smell also, and smoke from numerous factory chimneys. The streets are wide and spacious, and the houses well-built and very high. The streets are crowded with people. *Most* of the women, unless above

the labouring classes, go without shoes and stockings: even servants in genteel families go about without stockings, with their feet as clean as hands and water can make them. As I was walking yesterday, all the people turned out of a cotton factory, as in Manchester—the women barefooted. I could not help smiling at three, who took hold of each others' arms, walking barefooted, with good shoes in their hands:—I suppose out of economy.

"Tues. 20.—The District Meeting commenced. Dined at James Sword's, Esq. a member of the Church of Scotland, a venerable, holy, heavenly-minded man, seventy-five years of age.

"Thurs. 22.—Mr. Dunning preached in John street. Afterwards I met all the leaders,—about sixty. There had been some uneasiness for about two years about a division of the Leaders' Meeting. It was agreed to leave it till the President came:—that he should know nothing about it till laid before him in the meeting; and that his decision or advice should be acceded to. It was so; and it so happened that my opinion 'pleased the whole multitude,' who expressed it by a unanimous vote. We prayed. God heard and answered; and great peace and joy seemed to fill every heart.

"Frid. 23.—About sixty friends breakfasted together in the school-room at Tradestown Chapel. A Christian meal. At their request, I spoke at large on Methodism, its doctrines, discipline, rise, progress, success, and prospects,—and recommended various things to them for the good of the society. We parted with great affection. One old Methodist, brother-in-law to Mr. M'Allum, said he would go a hundred miles for such a breakfast. He expressed it in the Scotch way, 'I would not want such breakfast for a hundred miles' walk.'

"Sat. 24.—I was introduced to Dr. M'Gill, Professor of Theology in the University of Glasgow; and spent about half an hour with him in his study in very interesting conversation. He is polite, learned, and pious.

"In the afternoon, I went to the Kirk to hear the Preparation sermons. Besides singing and prayer, one minister laboured hard for an hour and a half; then another a full hour; then a third gave an excellent charge for about twenty minutes. The church was

crowded to excess. The sermons had a strong tincture of Calvinism. But the exhortation by Mr. M'Donald was most delightful. He wanted souls to be saved *now*, warned the people against resting in speculation, and urged the power of religion. I understand there has been a great work in his parish in the Highlands.

"Sun. 25.—At eleven o'clock I preached in John street Chapel, in the centre of the town, built by Mr. Pawson about forty years ago. It will hold more people than Belmont row Chapel, and was filled with attentive hearers. In the evening preached at Tradestown Chapel."

During the sittings of this District Meeting, Mr. Entwisle instituted a strict inquiry into the financial state and prospects of our chapels in Scotland, which at that time and long after were in a very unsatisfactory state. On this subject Mr. Watson remarks in a letter to him:—

"I am glad that you have so serious an impression as to the necessity of looking into the Scotch affairs thoroughly, and bringing out the case. This will be a great public good; and if they can be put into circumstances to maintain their ground for a few years in the principal places, they will ultimately progress, but not rapidly. The good will be rather incidental and collateral in Scotland than direct. If you and Mr. Bunting examine these affairs, we shall get *confidence*, the thing wanted." Dr. Bunting was to have accompanied Mr. E. both to Scotland and Ireland, but important business in Manchester and London, requiring his presence, prevented.

The business of the District Meeting being over, Mr. Entwisle, accompanied by the Rev. John Hobson, sailed down the river Clyde to Greenock, where he preached on the evening of Tuesday the 27th; and on the following day proceeded, by way of Belfast to Dublin, where, by the kind providence of God, he arrived in health and peace on Friday, June 30th. On Monday, July 3rd, at ten o'clock, the Irish Conference began: about seventy preachers were present. The Rev. Messrs. Jonathan Barker and George Morley assisted him.

The following morning he breakfasted at Mrs. Wolfenden's,—"an old disciple, a pattern of primitive Methodist simplicity and piety;—a mother in Israel;—the

person referred to by Mr. Wesley in his Journal, when in a fever in Ireland. During his delirium, he constantly looked at a young lady who attended him, while he thought of the words, 'She sat, like patience on a monument, smiling at grief.' There were about seventy persons at breakfast. I was obliged to speak to all. God was with us."

July 5, he writes:—"Our Conference business goes on well: the work prospers; and there is a considerable increase of true religion in this dark country." He adds, "My time is completely occupied. We meet at six. At eight a cup of coffee is brought to me in the chair. At nine we go to breakfast; and I cannot have a private breakfast; generally we have forty, fifty, sixty, or more present. At ten we go to Conference again. At one we have half an hour's respite. At four we break up. Dine at five, when crowds are gathered together. Yet I must say, at these public meals, the good friends seem most concerned to get good to their souls. In all these public and private exercises the Lord has favoured me with his *special* presence and blessing."

At the close of the Irish Conference, Mr. E. thus reviews the period that had elapsed since he left home.

"My work in Ireland is nearly done. I have reason to hope, that in conjunction with Messrs. Morley and Barker, I have been enabled to make such regulations as will be of permanent advantage to Methodism in Ireland.

"Since I left home, I have necessarily been in large companies almost at every meal,—more especially in Dublin. To make large parties profitable, I have been called to uncommon exertions in conversation and formal addresses to all at once present on the occasion. God has been remarkably present; and, I trust, good has been done. I must also record his goodness in preserving me in health amidst constant exercise in the business of Conference, large companies, short nights, and irregular meals, in this extremely hot weather. My mind is more and more confirmed in its purpose to live wholly to God; and also, in a persuasion that God will help me to do so. O Lord, I am thine; fully save me."

The Irish Conference thus express their affection and esteem for him, in their annual address to the English Conference:—

"Our hearts have been much united to our excellent President, the Rev. Joseph Entwisle. In the pulpit his labours have been highly acceptable, and much owned of God. In the chair of our Conference, he presided with the meekness of wisdom. He carries with him to his native land the sincere affection of his Irish brethren."

On the 12th of July, he returned home to Birmingham, and after one short week's repose, hastened to Liverpool, to attend the Stationing Committee and Conference. He was most affectionately and hospitably entertained by Mr. Sands.

When the time arrived for resigning the Conference seal, and the other insignia of office, it was a high gratification that he had to commit them to the Rev. Richard Watson, whom he had had the honour of re-introducing into the Connexion, twelve years before, when President for the first time; Mr. Watson being now by a very large majority elected to the same high and honourable office in the very *town* in which Mr. E. had received him again into society by *a note on trial*, a measure then deemed necessary under peculiar circumstances, and to which that truly great man humbly and cheerfully submitted. A firm friendship and mutual esteem had ever since subsisted between them. There was no man in the Connexion to whom Mr. E. could have resigned the ensigns of office with greater pleasure; there was no one from whose hands the President elect could so willingly have received them.

Above thirty preachers were received into full Connexion this Conference. It fell to Mr. E.'s lot as Ex-President to deliver the ordination charge. The following rough draught of it has been found among his papers, endorsed—"*To be revised* and *improved*"—a design which appears never to have been carried into execution. The subject of his address was 1 Tim. vi. 20.—"O Timothy, keep that which is committed to thy trust." After some introductory observations, he proceeds:—

"I. Allow me to call your serious attention, in the first place, to 'that which is committed to your trust.' The sacred deposite committed to you includes several important particulars:—

"1. *Doctrines.*—Abide in the truth. There is danger of degeneracy in doctrine. Facts, in former times, have

furnished awful proofs of it. I cannot on this occasion enter into a detail of all the doctrines of the Gospel which form that system of truth which you are called to maintain and defend,—to explain, illustrate and enforce. It may suffice to say,—they are comprehended under the following general heads:—the nature and perfections of God,—the persons in the Holy Trinity,—the Godhead and manhood of Christ,—his mediatorial character, offices, and work:—the primitive and present state of man,—the way in which man may obtain the divine favour, the pardon of sin, and adoption into the family of God;—inward and outward holiness,—the necessity of a steady perseverance in faith and holiness to the end, in order to final salvation;—to which may be added, the important doctrines of the immortality of the soul, the resurrection of the body, the eternal happiness of the righteous, and the eternal misery of the wicked.

"Though I cannot enter at large upon a discussion, proof, and illustration of these topics, nor do I deem it necessary; yet, my dear brethren, allow me to press on your attention the immense importance of dwelling *chiefly* on those leading truths, for which our fathers have been zealous to a proverb; and which, accompanied by a divine influence, have been so highly honoured of God. Those truths afford full scope for the exercise of your understandings and your zeal. You need not leave them for the sake of variety in your sermons; or dread the imputation of common-place preaching. The present awful state of fallen man—the full atonement for sin made by Christ—(never forget Calvary)—the influences of the Holy Spirit— A PRESENT SALVATION,—A FULL SALVATION IN THIS LIFE,—the witness of the Holy Spirit *attainable by all;*—these subjects will never be exhausted. Without any new truth (for there is no such thing) you may have constant variety. Out of this treasury you may be well furnished. Let your minds intensely fix upon them, and your hearts will burn within you, while you meditate upon these things, and while you speak of them to the people. Luke xxiv. 32.

"Another thing committed to your trust is *Experimental Religion.* Knowledge without experience,—practical proof of the truth and efficacy of Christian doctrines,—will avail nothing. Remember, that ever since God

made us a people, we have laid great stress on *religious feeling*.

"I am aware that some good men have thought that we have insisted too much on the necessity and importance of *religious feelings*, and that we have neglected the religious *instruction* of our people. We ought to pay so much regard to the fears of our Christian brethren of other denominations, as to be induced thereby to insist equally on knowledge and feeling in religion:—light and heat should be combined.

"Some men are entirely opposed to all ardent emotions in religion, and stigmatize as enthusiasts all who contend for lively inward feelings. We *may*, we *ought* to feel on other subjects, it is admitted;—on subjects of trade, politics, and learning: and *friendship without feeling* is allowed to be an absurdity. *So is Religion without feeling*. Never be afraid of avowing your sentiments on this subject; and meditate deeply, and pray much, that you may be prepared to shew what are those religious feelings which form what we denominate *experimental religion*, and which are found in some degree in all who are new creatures in Christ Jesus:—feelings of *humiliation* and *godly sorrow*, connected with the knowledge of our sinful, guilty, miserable state by nature and practice:—feelings of *confidence* in God, for pardon, acceptance, adoption, holiness, and eternal life, through faith in Christ;—such feelings of *love*, as are described 1 John iv. 19, and 1 John iii. 14:—to which may be added, inexpressible *abhorrence* of sin, and *desire* of holiness, rising higher and higher in proportion to our increase in the knowledge and love of God;—*joy* unspeakable and full of glory, in a sense of present pardon and the *hope* of future and eternal good. Be zealously affected in this good thing. Consider,—it is of the utmost importance to yourselves, to keep in exercise lively religious feeling; and your usefulness very much depends upon your promoting it in others.

"8. *Practical piety*.—There is a close connexion between Christian knowledge and experience, and every good work. 'These things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.'—Tit. iii. 8. 'Put them in mind—to be ready for every good work.'—Tit. iii. 1.

That readiness implies knowledge of duty, approbation of it, and power to perform. Urge these as the natural products of inward religion, Matt. xii. 35; and evidences of the genuineness and vigour of faith. 'Show me thy faith without thy works, and I will shew thee my faith by my works.'—James ii. 18. My brethren, be examples to the flock of God in your readiness to every good work; and labour diligently to build up others on their most holy faith.

"Let your piety be proportioned to your character and situation in the church of Christ, and to your peculiar advantages, and exemplify a practical regard to the truths you teach and the duties you inculcate, 'that all may *see* the doctrines which they hear.'

"4. One thing more is included in the trust committed to you,—the exercise of *godly discipline*, on which the order, harmony, peace, and prosperity of a Christian community greatly depend. Such a system of godly discipline exists among us, as, when attended to and exercised conscientiously and in meekness and love, never fails to promote vital and practical religion. Let me impress upon your minds the vast importance of this discipline. This is an essential part of the deposite committed to your trust. *What have been denominated the peculiarities of the Methodist discipline must not be conceded, or be suffered to relax.* A Christian society, by means of proper discipline, should be like 'a city compact together.'

"Such, my brethren, is the sacred deposite committed to your trust. Christian doctrines, experimental religion, practical piety, and godly discipline. 'Keep that which has been committed to your trust.'—Retain the doctrines in their purity, and preach them in their primitive simplicity. Beware of refinements, even in phraseology, to suit the taste of speculative persons. Earnestly urge the necessity and importance of lively, vigorous, fervent, and growing piety, and strenuously, but mildly, enforce discipline.

"II. In order that you may 'keep,' &c. let me recommend to you:—

"1. A serious and deep attention to your own personal religion. 'Take heed to thyself,' 1 Tim. iv. 16. Let your religion be genuine, deep, vigorous, growing.

See an example, Phil. iii. 13, &c. Let it be diffusive, extending to every part of your conduct and spirit in public, in private, in your own family, and in all your intercourse with the people among whom you labour. 'Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.' 1 Tim. iv. 12.

"2. Pay a due attention to the improvement of your minds, in general knowledge, and more especially in Biblical knowledge. A man ought to understand what he undertakes to teach others. If a man unacquainted with mathematics and the classics, were to undertake to teach them, every body would be struck with the absurdity of his professions. It is so in that divine science which you undertake to teach, the science of theology.

"It has never been held among us to be *essentially* necessary to usefulness in the Christian ministry, to be what is commonly called learned; though we do allow that the knowledge of languages and the sciences is not only an embellishment, but a means of extensive usefulness, if duly regulated and improved. But *it has always been deemed necessary*, by a constant course of reading, meditation, and prayer, to endeavour, day by day, to add to the stock of useful knowledge. Mr. Wesley's directions in the Large Minutes deserve your notice. See page 22, &c.

"My brethren, there are considerations which ought to have due weight upon your minds on this subject, sufficient to induce you to 'study to shew yourselves approved unto God, workmen that need not be ashamed,' and that your 'profiting may appear unto all.'

"You have *time* for improvement, being exempted from worldly business and worldly cares;—your proper, every-day work is such as if done aright will enable you to learn something new and good every day.

"Your *means* of improvement are great. Books of the most useful kind are within your reach; you have time for reading and study, and opportunities of conversing with men of judgment and experience. Allow me to say, that one book well read and digested will improve your minds more than twenty hastily glanced at. 'Mark, learn, and inwardly digest' what you read. The variety of helps in the study of the Holy Scriptures, and in the

acquisition of general knowledge in subservience to your great work, hold out to you the highest degree of encouragement to diligence.

"Intellectual improvement in preachers is becoming more and more necessary. This you will perceive, if you consider the general improvement of society in knowledge;—the liberal education of the younger branches of the families in our Connexion,—the abundance of able ministers whom God has raised up,—and *above all*, the importance that all classes of people connected with us may be fed with knowledge and understanding.

"I need scarcely say, that every Methodist preacher ought to be well read in the writings of Mr. Wesley and Mr. Fletcher. Mr. Wesley's Sermons may be often read over again with profit, and a portion of his Notes might be read daily with advantage. To an attentive, studious mind, Mr. Wesley's Notes will afford much instruction; though a careless cursory reader may see nothing great or deep in them.

"3. A spirit of habitual diligence and glowing zeal to get and do good should be kept in constant exercise. The mind should always be 'still plotting, when and where, and how, the business may be done.' *Enthusiasm*, such as that described 2 Cor. v. 14, 15, and 1 Thess. ii. 8—12, is useful. Our fathers were distinguished by their zeal, earnestness, and unremitting diligence to save souls, and to do all the good possible. To keep alive in your minds the same spirit, let me recommend to your frequent perusal, the Lives of Messrs. Wesley, Fletcher, and Walsh; and the Lives of the first race of Methodist preachers, which you will find in the early volumes of the Magazine; also the Life of Brainerd, and Baxter's Reformed Pastor.

"4. In the exercise of your public ministry, always keep in view *the end* of preaching. To every one whom the Lord Jesus Christ calls to this work, he says, 'I send thee to open' men's 'eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.' Acts xxvi. 18. Aim at nothing but doing good, and at doing good *now*.

"Earnestly covet the best gifts, that you may speak

unto men to edification, and exhortation, and comfort. In your preparations for the pulpit, study closely, that you may be workmen that need not be ashamed, rightly dividing the word of truth. Labour also to acquire an agreeable and acceptable address. We may apply to preaching an old proverb,—'Whatever is worth doing at all, is worth doing *well*.' The desire to preach well, in a proper sense of the words, is laudable in a young man. Beware, however, lest that laudable desire should degenerate. Your circumstances may expose you to the temptation to seek human applause. 'Cease from man,' 'neither of men seek glory.' 'Honour God, and he will honour you. Be in earnest. Let your hearers see and feel that you believe what you say; and that you are not indifferent whether they believe it or not. 'Speak to your hearers as to men that must be awakened here or in hell. Look upon your congregation with seriousness and compassion; and think in what a state of joy or torment they must be for ever, and that surely will make you earnest, and melt your hearts for them.'—*Baxter's Reformed Pastor*, p. 36.

"And while you hold forth to sinners a *present salvation*, let your arguments be clear and perspicuous. Let them see that these things are *now ready* for them; and let the fervour and unction which accompany your words be calculated to make them *feel* that there is a reality in these things, and that you speak that you know, and testify what you have seen and felt yourselves.

"5. Let me earnestly recommend to you the practice of visiting the sick, and the families of our friends in a pastoral way. You have already pledged yourselves to the performance of these duties by subscribing to the Large Minutes.—See pp. 7 to 13, to which I refer you. Consider, you are called, not to preach only, but to be always at work, wherever you are;—in your private and social visits, as well as in public.

"I am aware of the difficulties which attend visiting from house to house in large towns, as well as in extensive country circuits; but as far as in you lies attend to it. By a judicious arrangement of your employments and improvement of time, it would be no difficult thing to visit upon an average at least one family in a day; so

as to visit in the course of the year three hundred and sixty-five families.

"The benefit of such visits is incalculable, if performed in a serious, spiritual, and affectionate manner. You will find it conduce to your own spiritual prosperity; in your intercourse with the people, you will often be furnished with subjects for your public ministry; you will find greater access to the minds of your hearers while addressing them. Besides, such visits will conciliate the affections of the people, increase your congregations, and prepare the minds of your hearers for a profitable attendance on public ordinances.

"In your visits to families, do not overlook the children. 'Feed my lambs,' saith our Lord. A word spoken to children and young persons often makes a deep and lasting impression. In every possible way, labour to save souls, by your private as well as public labours.

"'O brethren,' says Mr. Wesley, 'if we could but set this work on foot in all our societies, and prosecute it zealously, what glory would redound to God!'—*Large Minutes*, p. 9.

"6. That you may obtain grace for the discharge of every duty imposed upon you, and to the performance of which you are solemnly pledged before this assembly, imitate the holy company mentioned Acts vi. 4, who said, 'But we will give ourselves continually to prayer, and to the ministry of the word.' The most holy, zealous, and useful ministers of Christ in all ages have been much with God in secret. See the Lives of Fletcher, Walsh, and others. Wrestle with God in prayer for yourselves, for daily growth in grace, for an increasing knowledge of the Holy Scriptures, for subjects for the pulpit, for life, power, unction, and success. Very many considerations combine to shew the necessity, utility, and advantage of prayer.

"III. Is it necessary, my brethren, to present to you motives to the performance of the various duties of your station? If not absolutely necessary, it may be *useful*. Let me then suggest a few.

"1. *Your vows and solemn engagements this day.* They are *real* engagements. We, your brethren in the ministry, are witnesses. This large congregation presents to you a cloud of witnesses. An innumerable company

of angels and the spirits of just men made perfect are witnesses, and your great Lord and Master is witness. 'The vows of God are upon you.' Never forget the solemnities of this day. Often recur to this hour, as a means to prevent indolence, to animate your zeal, and to keep up unceasing activity in your arduous and important work.

"2. *Your responsibility*—to the Conference, to the whole connexion, to the world, to conscience, and to God, the Judge of all. You have engaged in the presence of your brethren to act in conformity to rule. You have subscribed to the Twelve Rules of a Helper, a practical attention to which will promote your personal religion and your usefulness. And you are to undergo annual examinations. The whole connexion look for the performance of your solemn engagements. 'England expects every man to do his duty.' And let me observe to you, my brethren, that such is the religious character of our people, that *that* man is always most esteemed, who is most zealous and faithful in his Master's work.

"*You are responsible to God.* Never forget this. The words of the Apostle, 1 Cor. iv. 2—4, 'It is required in stewards that a man be found faithful,' &c. are appropriate in your case. It is well often to realize death, our entrance upon an eternal state, and our appearance before God. So did St. Paul. 'We labour,' &c. 2 Cor. v. 9—11.

"3. You are warranted to expect divine aid. My beloved brethren, I doubt not you are sensible of your incompetency for the work in which you are engaged, if left to yourselves. Sometimes, perhaps, you are much discouraged. The work appears to be so great, such an awful responsibility is connected with it, and the consequences of faithfulness or unfaithfulness appear to your minds so momentous, that you say with much feeling, 'Who is sufficient for these things?' 2 Cor. iii. 5. Remember, you are the servants of Christ, and preach his truth. He is your employer and your helper. 'Lo! I am with you always.' Believe that Christ will assist you in your work, and make you useful.

"The certainty of success in a greater or less degree. The Gospel is the power of God unto salvation to every one that believeth. Faith comes by hearing the Gospel.

Preaching the Gospel is an ordinance of God, and he honours his own ordinance. Your success does not depend on yourselves, but on the divine blessing, which you are warranted to expect, while in simplicity and godly sincerity you preach the truth as it is in Jesus. Recollect what has been done amongst us as a people. Our forefathers did not labour in vain. Their fruit remains. Witness our chapels, large societies and congregations, the thousands who are gone to glory, and the multitudes who still remain, who are brought into a state of salvation, adorn the Gospel, and are on their way to heaven. Jesus Christ is the same yesterday, to-day, and for ever. Pray and preach in faith,—not only under a firm persuasion of the truth of what you preach, but also that good will be done. You cannot labour in vain. *Expect* that good will be done by every sermon, every exhortation, every pastoral visit. Such an expectation will excite your feelings and increase your zeal, and will be accompanied by that influence and power of the Holy Ghost, which will ensure success.

"5. *The glorious reward*—the joy set before you,—the prospect, as instruments, of bringing many sons to glory.' These shall be the crown of your rejoicing in the day of the Lord Jesus. How great the glory which shall be revealed when all meet in heaven!—Wesley, Whitfield, Mather, Pawson, Thompson, Hanby, &c. &c."

Although the above manuscript was left unfinished, and never received that revision and polish which my father designed it should undergo, and without which he would not have committed it to the press, the reader will perhaps be of opinion, that the topics it embraces are so important, and the mode of treating them so much in keeping with his usual simplicity, gravity, and sweetness, that it ought not to be withheld.

CHAPTER XVII.

FROM THE CONFERENCE OF 1826 TO THAT OF 1829.
BRISTOL CIRCUIT.

My father's term of labour in the Birmingham Circuit had now expired. He reviewed the three years he had spent there with feelings of lively gratitude to God. It had been a time of great personal spiritual prosperity. He had by the grace of God succeeded in composing differences which seriously hindered the work of God; almost uninterrupted peace had subsequently prevailed; he had gained in no ordinary degree the confidence, respect, and affections of the people; by the enlargement and erection of chapels, the number of hearers had been increased at least one-half; the finances had improved; the number of members in society had been raised from 1550 to 1785; many conversions had taken place, and there had been a general deepening of the work of God in the hearts of the people. The salubrity of the air also, together with the exemption afforded by that compact circuit from long fatiguing rides and exhausting walks, had, by the blessing of God, so improved his health, that he often remarked that he felt ten years younger in constitution when he left Birmingham than when he entered upon its labours. In the last week of August, he left this affectionate people with feelings of deep regret; feelings which were most cordially reciprocated by multitudes to whom he had been instrumental of unmingled good.

His next appointment was to Bristol; the Rev. Messrs. Thomas Rogers, W. M. Harvard, J. Bicknell, and Geo. Cubitt were his colleagues. In addition to these, no less than six Supernumerary Ministers had fixed their residence in Bristol. Of these the truly venerable and Rev. James Wood, and the Revds. Jeremiah Brettell, and T. Roberts, M.A. had been among the number of his personal and intimate friends. It is not often that a

Superintendent is supported by so efficient a band of fellow-labourers. Both the circuit and his colleagues were highly acceptable to him.

On Sunday morning, Sept. 3, he opened his commission at King street Chapel: his text was Psalm cix. 4. "But I give myself unto prayer:"—language descriptive of the spirit in which he entered upon his work, and proposed to prosecute it; as also of that in which he desired the people to co-operate with him, in order to ensure success.

The Bristol Circuit had not yet been divided, and was much more laborious than Birmingham. Twelve years had rolled round since he had laboured there before, and he soon found that though much improved in health during the last three years, he was not so well able to bear the long rides and walks as when he travelled there before. In a letter to his son Samuel, dated Sept. 28, he writes:—

"You say, 'Unless I have formed a mistaken estimate of the labours of the Bristol Circuit, you will enjoy comparative repose.' Ah, my dear Samuel, I must say, as Mr. Wesley used to say, 'We must labour on earth, and rest in heaven.' I have not *now* the care of all the churches as I had last year; but, in some respects, my toils are greater. Besides the business which falls upon me as Chairman of the District, and of the School Committee, the regular work and care of this circuit are greater than at Birmingham. We have 2500 members. We have to preach on week-nights at least twice as often as at Birmingham: we have long rides into the country: we have Committee meetings almost without end; and the *calls* and interruptions to my regular studies are almost incessant. Don't misunderstand me. I am not complaining, but I mention these particulars to shew you that your father does not, and if he do his duty, cannot, eat the bread of idleness.

"There is a *grand defect* in our system. *The oldest man has most work;* for besides all that lies upon him as Superintendent, he has the same quantum of preaching with the youngest man in the circuit; that is, almost every night, Saturday excepted. Labour, however, is sweet to me. I like to be employed; and wherever I may be stationed, I shall find or make work enough."

A month after, he records the death of the Rev. David Stoner—a sudden and unexpected stroke, keenly felt by the whole Connexion, and by no one more than by himself—and remarks:—

"How mysterious the ways of God! A young man, about thirty-two years of age, deeply pious, full of zeal for God and the salvation of souls; of uncommon abilities for the work of the ministry; one of the most successful preachers I ever knew. Hundreds of souls will bless God to all eternity for his labours. He was habitually diligent in getting and doing good. 'Never unemployed—never triflingly employed.' He 'never whiled away time.' He had a single eye. In all my intercourse with him for two years, I never heard him say a word, nor did I ever observe a look or attitude, or any other circumstance which indicated self-seeking, or the desire of human applause. Though he was the most popular in his regular ministry of any man I ever knew, I never could perceive that it afforded him any gratification. His whole soul appeared to be swallowed up in one thing,—to glorify God, save souls, and maintain in himself the power and life of religion."

This mournful event solemnly affected Mr. E.'s mind, and led him to preach and labour with eternity more constantly in view. In this he was encouraged by the manifest tokens for good with which he was favoured. "I find in meeting the classes," he says, "and in my private intercourse with the people, a great number of established Christians, persons deeply pious. We have, too, some coming in amongst us at the right door: others have lately found peace with God; and others give evidence that the blood of Jesus Christ has cleansed them from all sin. I do hope we shall see good done. The Bristol people are remarkably steady, this encourages me."

He found the circuit, however, almost unmanageable by one superintendent and four preachers; but the way was not yet open for its division—a measure much desired by many of the friends, who proposed to make the river Avon the line of separation. But there were at this time insuperable difficulties in the way, the Somersetshire side of the river being too weak to support two preachers. With a view to remove these difficulties, it

was proposed to build a larger chapel in lieu of that in Guinea Street, and a committee was appointed to look out for a suitable site: this was some time after obtained in Langton street, where a good substantial chapel was built, and opened in the course of his second year.

Mr. E. having been appointed one of the Missionary deputation to Cornwall, he took coach on Mon. Feb. 5, 1827, to Exeter; where he was joined by the Rev. J. Lomas, with whom he proceeded the next day to Truro.

"After dinner on Wednesday," he writes to Mrs. E. "I travelled through a mining country, which has an unsightly appearance, to Gwennap, a distance of seven miles, and at half-past six preached to an immense crowd —I will not pretend to say how many. There is no village where the chapel stands, yet it is very large—about four yards longer than Ebenezer Chapel. It is pleasing to see such a number of miners flock to hear the word of God on a working day. I had a comfortable bed in the neighbourhood at Captain Joe Mitchell's. They call those who have command of the mines *Captains*. Captain Joe has about 2000 persons under his command. He is a pious man, and has been a class-leader thirty years.

"I walked a mile to see the celebrated *pit* at Gwennap, where Mr. Wesley preached, and where they have a Missionary Meeting on his birth-day. It is circular, enclosed by a high wall, and has two entrances by gates, which are kept locked. The miners have made it most complete. There are rows upon rows of seats in a circular form from top to bottom. These seats are fronted with stones to keep them in form, and are covered with *a green carpet;* for now the grass is quite green, and the surface as level and regular as possible. On one side, a few yards below the top of the pit, is a pulpit; that is, two large stones standing upright, with one across, to lay the books on. This amphitheatre is regarded by the lord of the manor, as in the possession of the Methodists, and for their exclusive use.

"Thurs. 8th.—After dinner I went to Ponsanooth, about four miles, where there is a large chapel, the only place of worship in the village. Here there are no mines, but manufactures of serges, blankets, paper, and gun-

powder. The Rev. T. Roberts, A.M. came from this neighbourhood. Preached at Ponsanooth on Psalm viii. 4.

"Frid. 9.—I set off for Falmouth, five miles from Ponsanooth, where I arrived before dinner. The country is very romantic, and the scenery bold and interesting. Preached at Falmouth on Phil. iii. 8.

"Sat. 10.—I left Mr. Rymell's, of Falmouth, accompanied by Mr. and Mrs. Hayman, in a chaise; and passing through Penryn and Redruth, arrived at Camborne in about two hours, and was kindly received by Mr. and Mrs. Budge, (late Miss Reynolds.) Camborne is a small market town, containing about 1500 inhabitants. Though the chapel is large, it is too small, and they are about to build a larger. There is not a house in the town in which a member of our Society is not to be found. At Tucking Mill, not a mile distant, is a still larger chapel; and within four miles of that place are twenty-four chapels, to which are attached many large societies. Almost the entire population are hearers of the Methodists.

"Sun. Feb. 11.—I had a good time in preaching at Camborne in the morning, from 2 Cor. vi. 2. The chapel was excessively crowded. Mr. Carne sent a car to convey me to Penzance, a distance of fifteen miles. I dined at Mr. Budge's, and only arrived at Penzance in time to get a cup of tea, wash myself, and go into the pulpit. There is at Penzance a fine, large, elegant chapel, with an organ. The crowd was great. Below one could only see heads; and the front gallery presented to the eye twelve rows of persons seated closely together: —an awful sight. I was entertained at Mr. Carne's, where I was quite at home. He is a blessed old man; and though we had never met before, we were like two old friends, having known each other by character for many years.

"Mon. 12.—At six in the evening, we had the public meeting at Penzance. The crowd was immense. The excessive press spoiled the meeting in part, though it was an interesting time.

"Tues. 13. Helstone.—A small town,—a large good chapel. Mr. Lomas preached at three, and the public meeting began at six. A most gracious season. I believe much good would be done to the souls of the people.

"Wed. 14.—At ten o'clock we set off for Hayle. Here there is scarcely a house in the neighbourhood without a Methodist; and almost every body attends preaching. The chapel will hold as many as King street, Bristol, and was crowded. We had one of the best meetings I have known.

"Thurs. 15.—Redruth. An immense crowd at the public meeting: lively and spiritual. Frid. 16. Falmouth. Mr. Lomas preached at three: public meeting at six. The large chapel was crowded: the Lord was evidently present. Sat. 17.—I have had a busy week, and but little time for retirement. The cold has been severe. I could not get fire or candle early in the morning, and had no opportunity of retirement in the day. Seldom in bed till twelve at night. Yet my soul has been kept alive to God. I trust too, that I have been of some use in Cornwall. The *levity* occasioned by ludicrous speeches in former years made the people afraid of Missionary Meetings. Thank God, we have had solemn meetings, and much of God in them."

Mr. E. preached on Sun. 18, at Redruth in the morning, and at Truro in the evening; spent the Monday at Truro; on Tuesday, preached at St. Austell, and on Wednesday attended the meeting at Bodmin.

He was much amused to learn that at Redruth, when the miners saw him, some of them said, it was *not old Mr. Entwisle*, but *his son*. "Miners there begin to look old at forty, and few survive fifty years." They therefore very naturally expected, as they knew my father to have travelled forty years, to see a very wrinkled, decrepid, infirm old man; and when they saw one so fresh, blooming, and vigorous, they concluded it must be, J. E., jun.

This excursion to Cornwall seems to have been singularly useful. Before he went, broken nights and anxiety occasioned by the critical state of Mrs. E.'s health, and various things in the circuit, with constant labour, had greatly enervated him. The journey, exercise, change of air, and the sacred delight he experienced in his Master's work, all combined to brace and invigorate both body and mind; and he returned to his beloved home and to his work "with increased desire to spend and be spent for God and the souls of men."

Mr. Wesley's birth-day, June 28, had for many years

been gratefully observed at Kingswood: religious services were held on that day, which were numerously attended by persons from the surrounding neighbourhood, the greater part of whom owed their all under God, to that great revival of primitive, apostolical Christianity, in effecting which Mr. Wesley was the chief instrument in the hands of God. Mr. Entwisle was one of the few surviving ministers who had been called into the work by Mr. Wesley himself; he regarded him as one of the greatest and best men that ever lived, and one whose influence upon this country and the world at large was more beneficial than that of any man who had lived since the age of the Apostles themselves: the return of the day which gave him birth always called forth warm expressions of gratitude for so signal a manifestation of the goodness of God; and he felt more than ordinary interest on this occasion in its celebration amidst the scenes of Mr. Wesley's earliest labours and most triumphant successes, a spot dear to that eminent man himself, and which will ever be regarded as classic and sacred ground by those who are the fruits of his labours in the Lord. My father thus notices the day in his journal:—

"June 28, Mr. Wesley's birth-day, Kingswood.—The rain prevented my preaching, according to custom, under the sycamore-tree; however, a large congregation assembled in the chapel. I preached on Heb. xiii. 7, 8. There was a good feeling in the congregation, especially while I gave extracts from Mr. Wesley's Journal, which detailed his first labours and successes at Bristol, Kingswood, &c.; and while I gave an account of the number of preachers and members at his death in 1791, and at the last Conference. 'What hath God wrought!'

"It was a good day. Messrs. Wood, Brettell, Bicknell, Cubitt, Rogers, Lomas, and Batty, and a great number of friends were present. While pacing the terrace, my soul was drawn out in earnest prayer to God; and I did again, what I have often done before in the sacred bower,—engage myself unto the Lord. 'Thy vows are upon me, O Lord;' may I be faithful to my engagements."

On Tuesday, July 17th, he arrived in Manchester, and on the following day took his place in the Stationing Committee. The Conference commenced on the 25th.

The Rev. John Stephens was elected *President*, and the Rev. Jabez Bunting, *Secretary*. The attendance was more than usually large. The Preachers' Fund was placed on a more satisfactory footing. A plan was also agreed upon for the more effectual relief of the distressed chapels—a plan which in the actual working has more than realized all the anticipations indulged at the time.

A few weeks after my father's return from Conference, he began to suffer considerable inconvenience from a disease which for some time he was unable to understand, the symptoms being perfectly new to him. He remarks, "Perhaps this is a hint to me that I am going down the hill, and that the *old man* will soon come upon me. Well, I am in the hands of my God. Let him do as seemeth him good. I feel perfect resignation. I am the clay, O Lord, thou art the potter. I must endeavour to walk with God, and to exert myself in his blessed work. My heart is in it: long as I live beneath, I will endeavour to live to Him."

At this time religion appears to have been but at a low ebb in the Bristol Circuit, and Mr. E's mind was sometimes distressed on this account. "Alas!" he writes, Oct. 6, "*I see little good* done! Why is it that we do not see sinners converted? Who or what is the hinderance? Lord, is it I?" Again, he writes, Oct. 13, "I am sometimes much discouraged about the state of religion in this circuit. I fear our society retrogrades. We have no active leaders that can be prevailed on to attend our prayer-meetings. We hear of very few conversions. O Lord, revive thy work, in the midst of the years!"

The low state of the society above referred to, together with the state of his health,—the new symptoms he had lately felt, rendering the long rides extremely inconvenient and painful to him,—led him to entertain serious thoughts of removing to some smaller and easier circuit at the Conference. But upon mentioning his purpose at the Christmas Quarterly Meeting, so great was the excitement, so much was said both by preachers and the stewards on the importance of his remaining on account of the new chapel building at Langton street, and the contemplated division of the circuit, and so unanimous and earnest was their request that he would remain a

third year, that he was moved from his purpose, and gave his consent. His colleagues with great kindness made arrangements to relieve him of the long rides which were most inconvenient to him. Soon after, the prospects of the circuit began to brighten. A plan was devised and put into operation for paying off the circuit debt, which had accumulated to about £200, and for preventing the recurrence of this evil. The Leaders' Meeting which was large and unwieldly was divided without one dissenting voice, Mr. E. having succeeded in convincing every body concerned, that the proper business of a Leaders' Meeting,—the examination of the class-papers, &c.—cannot be properly done where there are eighty, ninety, or more in number. My father thus records the division in his journal.

"Jan. 15, 1828.—With a view to the improvement of godly discipline, and ultimately to the division of the circuit, it was unanimously agreed to divide the Leaders' Meeting, thirty-six leaders residing on the Somerset side of the river to meet at Guinea street, and the remainder, fifty-eight, to meet as usual at King street. Brotherly love continues amongst us: when that is the case, any thing that is proper can be done for the public good. This arrangement promises extensive usefulness."

On the 15th of Feb. he remarks on the same subject in a letter to his son,—"We have had four meetings at Guinea street, *full of love*. This has given a new impulse to our cause at the west-end of the town, and the brethren are indeed 'striving together with one mind for the faith of the Gospel.' Perhaps if there had been a Leaders' Meeting at every principal chapel in Leeds four years ago, what has lately occurred would have been prevented. We have had a gracious revival of religion, and from present appearances we expect great things, though without noise."

He adds,—"This circuit has been made easy to me this winter by the kindness of my brethren. It seems to me the sacred cloud stands still at *Bristol*, which is a direct order to me to pitch my tent here—not build a house: when the cloud moves, then I am to move also."

On the 18th of June, Mr. E. preached the last sermon in Guinea street Chapel, on Psalm cxviii 25. The congregation was large, and it was a solemn season. This

place of worship had been in use about 50 years, but was now to be superseded by Langton street Chapel, which was opened the following day, June 19, by the Rev. Messrs. Watson and Robert Wood. On Sunday 22, the Rev. Messrs. Watson, and R. Wood, with Mr. William Dawson, preached. The collections were near £400, although about £3000 had been previously subscribed. Nearly all the sittings were almost immediately let. A new impulse was given to the zeal and activity of the members, the leaders appeared united as the heart of one man in their efforts for good, and the prospects of the society assumed a most encouraging aspect.

On Wednesday, July 30th, the Conference assembled in London. Much time was occupied in a careful and impartial consideration of all the circumstances connected with the unhappy division at Leeds. In these discussions Mr. E. took a prominent part: on some minor points he differed from some of his esteemed Brethren; but mutual explanations removed from their minds every thing unpleasant; and he most cordially concurred in the decision to which the Conference came on that melancholy occasion, and which was placed on record in the printed Minutes for the year.—Vol. VI. pp. 397—401.

On the 22nd. of August, he entered upon his third year, and resumed his labours in the Bristol Circuit, his colleagues being the Rev. Messrs. W. Leach, W. Beal, W. M. Harvard, and J. Morris.

In the beginning of October, at the particular request of the President, Mr. Entwisle undertook a journey to Exeter, with a view to the relief of the Trustees of the Mint Chapel in that city, who were in circumstances of great difficulty and distress. His visit was attended with the happiest results. A plan was devised, and immediately put into operation, by which the calamity which threatened the Trustees with great personal distress, and the Connexion with serious and lasting discredit, was averted; and the Trust concern was ultimately placed in easy circumstances. On Wednesday the 16th, he returned home, rejoicing in the success which had been mercifully vouchsafed to his mission.

On the 24th of December, my father was favoured with a glorious manifestation of God's love to his soul, of which he gives the following account:—"About eleven

o'clock in the forenoon I read in my study some letters written by Mr. Whitfield, Mr. Cennick, and others, which give details of God's work in Bristol, Wales, and elsewhere, in 1743, 1744, &c, My soul was much blessed. I then kneeled down to pray; and glory, glory, glory be to God, he manifested himself to me in a degree that astonished and overwhelmed me. O the awful sense of his holiness and justice, which humbled me! O the manifestations of his love, which lifted me up! Such was the power of God resting upon me, that I could only sink dissolved in love before him, and make a surrender of my all to him. O the glorious liberty I feel! I am nothing. God in Christ is *all in all*. The Lord has set me in a large place. Is he preparing me for *labour* or *suffering* in some extraordinary way? *He* knows; that is enough for me. I feel willing to do,—I feel willing to suffer any thing. I am weakness itself. But most gladly will I glory in my infirmities, that the power of Christ may rest upon me. Hold Thou me up, O Lord, and I shall be safe, I am in thy hands—thy clay. Do with me and by me what seemeth good in thy sight. I am thine—thine alone. May I see in thy light, act in thy power, and dwell in love. Amen."

The agitated state of some parts of the Connexion, occasioned by the Leeds dissentients, gave him great pain; and the more, because some of the localities in which they were most industriously sowing the seeds of dissension, had been the scenes of his former labours; the fruits of which he feared would be blighted by the unhallowed spirit of contention. Among these were Leeds, Southwark, Barnsley, and Sheffield. The general failure, however, of these attempts, called forth lively feelings of gratitude to God, and confirmed his judgment of the propriety of the course adopted by the late Conference. A few extracts from his journal and correspondence will shew his views on these subjects, and will serve to illustrate his character.

To his son, the Rev. W. Entwisle, he writes:—"I think there is general peace in the Connexion; though I hear there is a division at Barnsley, some of our people having invited the 'Protestants' from Leeds. *It is poor work, dividing Christian Societies.* Should there be any thing of the kind with you, *Don't dispute*; have as little

to do with them as possible. Preach Christ—save souls. God will then be with you."

In his Journal, he observes:—"Jan. 10, 1829. The dispute at Leeds seems to have a pernicious influence in various parts of our Connexion. The grand device of the enemy seems to be, to set the Local Preachers against the Travelling Preachers. In proportion as he succeeds in this, he will do injury to the good cause. Our brethren the Dissenters are piously exerting themselves to promote a revival of religion among their congregations through the land, while many amongst us are disputing about church-government, the power of Conference,—of Leaders and Quarterly Meetings, &c. O Lord, send peace!"

"Many things at present seem to combine to disturb the quiet of our Connexion, to disunite the brethren, and therefore to render us as a body less useful than we might be. May the opposition and calumnies of enemies be overruled for our good. Through grace I will give myself anew to God. The Non-cons. have crossed the Rubicon. They will make little out for themselves, but may do much harm.

To an esteemed minister and former colleague, the Rev. John Hanwell, then labouring at Barnsley, where a division had taken place, he writes:—

"You must have had painful feelings; but you have the satisfaction of knowing that *you* have not contributed to the present agitated state of the Barnsley Society. You may say with the Apostle, 2 Cor. i. 12, 'This is our rejoicing,' &c. Amidst all this contention about *power* and *government*, there is great danger of religion essentially suffering. Whatever operates against love strikes at the heart and soul of religion. And I fear Satan is succeeding to a great extent to set brother against brother. I trust that the Lord will overrule all for good eventually; and that, while 'watched by a malignant eye,' we, as a body of ministers, shall become more holy, spiritual, lively, active, and useful.

"I am confident that our Connexion could not long exist, if lay-delegates were admitted in our Conferences; and that the power exercised by the Conference is absolutely necessary to the perpetuation of itinerancy. This,

however, should make us very cautious in the exercise of that power."

In a letter to his son William, about two months later, he says,—"I don't think the Leeds business will occasion much disturbance in the Connexion: its influence is very partial. The best way to counteract it is, for all the preachers to walk closely with God, and to exert themselves in the work to which they are called. Then the Lord will be with them, and bless them, and make them a blessing."

The winter this year was unusually severe; and the state of the weather and of the roads was frequently such as would have fully justified one who was in the forty-second year of his itinerancy, in accepting the services of his colleagues, who often kindly offered to be his substitute in the distant country places. It was, however, but seldom that they could prevail upon him to spare himself: his was "a calmly-fervent zeal," which led him in the spirit of sacrifice steadily to pursue the path of duty, regardless of ease or self-indulgence, willing to spend and be spent in the service of his redeeming Lord. The following instance was supplied by the late Rev. W. Leach. During a severe frost in the depth of the winter, at a time when his nights were much disturbed by the affliction of Mrs. E., he rose early one Sunday morning, after a very broken night, breakfasted at seven, prayed with his family, and at half past eight mounted the circuit-horse to ride to Pensford, a distance of seven miles. A gentleman who saw him get on horseback, and who perceived that the horse's shoes were quite unprepared for the slippery state of the roads, said, 'Sir, you are very unsafe, I advise you not to venture.' He took the advice, but did not give up the journey: he set out on foot, walked to Pensford, preached there in the forenoon, took a slight dinner, and walked to Chew Magna, where he preached at half-past two; then walked near two miles to Chew Stoke, and preached at six. Mr. E. mentions the circumstance in his journal, and remarks:—"Certainly I should not have chosen such a day's work, but there was no other way, except disappointing three congregations. It was *a happy day* to my soul, and I was less fatigued than might be expected. Surely the Lord gives strength. To him be glory. I could not have

done so ten years ago. May all my powers be consecrated to the Lord."

Mr. Entwisle was a true Christian patriot: he loved his country, and felt a lively interest in public affairs; although as a Christian minister he never regarded it as his duty to take any prominent part in matters merely political. The question which almost exclusively occupied the public mind about this period, "Catholic Emancipation,"—to use the current phrase,—deeply interested him. He was a friend to *liberty*, both civil and religious, and looked with jealousy upon every measure which endangered either. Every thing in the shape of pains and penalties on account of religious opinions was abhorrent to his feelings; but he feared that the religious views held by the Roman Catholics, and their connexion with a foreign potentate, were such as to render it impossible to entrust them with equal political power, without endangering both the civil and religious liberties of the nation at large; the very genius of Popery being in his view essentially and unchangeably hostile to liberty and all the dearest interests of man. He therefore viewed with alarm the sudden and startling change of policy adopted by the ministry of the day, fearing it to be such a divergence from the sound course marked out by our Protestant forefathers, as, if steadily pursued and followed out to its legitimate results, would issue in the subversion of the constitution, the extinction of the free Protestant spirit of the nation, and the decline of our national greatness and prosperity. With Dr. Croly, he thought Great Britain the divinely appointed depository and *guardian* of Protestant truth, and that unfaithfulness to the national trust would be followed by manifest tokens of the just displeasure of God. He thought, read, and prayed much on the subject; and in his correspondence, which at that time was pretty extensive, took pains to ascertain the views of men whose information and whose connexion with Ireland gave them advantages for forming a correct judgment on this much disputed point. Recent occurrences having invested this subject with new interest, some extracts from his journal and correspondence, perhaps, may not be unacceptable. They will serve to shew his sentiments respecting the measure itself, and his views of the part

which we as a religious body are called to take on such occasions.

"March 7.—A dark cloud seems to hang over our country. Popery raises her brazen front, and Radicals seem to have it in their hearts to overturn the state. I fear there is something judicial in this. The great body of Protestants (so called) in this highly favoured country have no religion, and there is among professors too much of the spirit of the world. O Lord, arise, and maintain thy own cause, and let thy right hand have the pre-eminence."

His friend, Dr. Clarke, in reply to some inquiries, remarks in a letter written about this time:—"My opinion of our present ministry is, that they are betraying the *King*, the *country*, and the *church*, by delivering them into the hands of the *Papists*. How is it, that our *President* and our *Heads of Houses* do not call upon all our people to petition both Houses, and carry, if necessary, our remonstrances against those Papists, even to the foot of the throne? Shall we be *guiltless* before God, if we sit still? Alas for us! *Ei Cabod! Ei Cabod!*"

Mr. E. perfectly agreed with the worthy Doctor in his views of the measure, and of the ministry who had brought it forward, as well as in the duty of giving it the most strenuous opposition; but differed from him in opinion as to the *mode* of opposition, as will appear by the following extracts:—

"Mar. 14.—Received a letter from Mr. Mason, as Secretary of the Committee of Privileges. They have met, and come to the following resolution:—'That with respect to the Bill for the Relief of His Majesty's Roman Catholic subjects, now before the House of Commons, the Committee of Privileges do not think it their duty to take any proceedings in their collective capacity: but every member of the Methodist Society will of course pursue such steps in his individual capacity on this occasion, as he may think right." *A wise conclusion*, in my opinion; for, *as a religious body, I trust the Methodists will never move collectively on any civil or political question*."

"Thurs. 26.—Received a letter from the Secretary of the Brunswick Club in Dublin, requesting the Methodists every where to petition against Popery. I doubt the propriety of this. I have signed petitions, in common

with the citizens and inhabitants of Bristol, to the Lords and Commons, and to the King; but I doubt the propriety of the Methodists, *as such*, embarking in political matters. It would create much contention too in our own societies, as there exists a great difference of opinion on the Catholic question.

"Tues. 31.—My mind is more and more oppressed with the fearful apprehension, that despotism in politics, if not popery too, will oppress our once happy country. *If judgment must begin with us*, O Lord, let it be mixed with mercy. My way, I perceive, is to live near to God; to walk with Him.

"Tues. April 7.—It seems the Catholic Relief Bill is likely to pass the House of Lords by a great majority! What will be the end of these things? I fear consequences. *But the Lord reigns!*"

From a respectable Wesleyan Minister in Ireland, Mr. E. received the following letter. in reply to various inquiries in relation to the all-engrossing topic of the day.

"REV. AND DEAR SIR,

"Yours of the 16th inst. came duly to hand, wherein you mention the high degree of excitement created by the Catholic question on your side of the water. I may truly say, the feeling is not less ardent with us: all here appear deeply interested in the result. On the one side, all seems *hope*, and on the other all *fear*. Truly it is an awful crisis. It is well to know that 'the Lord God omnipotent reigneth.'

"You ask my opinion on the following questions: viz. 1. 'Is it probable that the proposed measure will *satisfy* the Catholics generally, without further concessions, and religious advantages of a pecuniary nature?' I answer, No: they will receive it not as a matter of *grace*, but as an act of *justice;* and be thankful for it, not to His Grace, or the Government of which he is the head, or the Parliament, but to the Catholic Association, &c.

"At present the Roman Catholics are obliged to pay tithes and taxes, in common with the Protestants of this country, for the support of the Protestant Clergy, the building and repairs of Protestant churches, for sextons, vestry clerks, &c.; and it is not to be expected that the

admission of a few of their body into parliament will reconcile them to a continuance of these imposts, to which they have always been so hostile. The present Relief Bill may keep them silent upon the subject, until its operation bring into places of political power and influence some of their men; but *then*, they will in all likelihood speak out *as loudly*, as ever they have done, and *as effectually*. At the Settlement of 1688, as well as in the days of Cromwell, there was a vast confiscation of property, both civil and ecclesiastical; and the Roman Catholics know well the estates and churches which were taken from their ancestors; and it is equally probable these will be claimed, in the same tone and ultimately with the same success. And although there is a clause in the present Bill which forbids disturbance of the settlement of property, it is not likely that that clause will be found more invulnerable than the various statutes embodied in the Act of Settlement, which have been, and by the present Bill passing, shall stand repealed. All, all, in the estimation of the Catholics, and the 'Liberals,' who advocate their cause, will be *just* and equitable: and for my life I cannot see how the Roman Catholics of Ireland, can consistently with the principles of their *Faith*, and the common character of human beings in general, 'be satisfied' with any thing short of a *full* restoration of property, and the re-establishment of their religion in this country.

"2nd. 'Is it likely that the Protestant and Catholic population will live together in greater quiet than they have done?' I answer: I think not. The passing of the Bill may create a kind feeling between the Catholics and those of the Protestants who have favoured and advocated the measure, but not I fear with those Protestants who have opposed, and will be dissatisfied with its adoption. Besides, the competition and rivalship for places, &c. hitherto entirely filled up by Protestants, will give rise to habitual contention and conflict, and necessarily produce feelings and jealousies inconsistent with harmony and quiet: and in the immediate event of the Bill passing into law, the triumph of the one party and the mortification of the other will, I fear, create such collision, and produce such consequences, as I do not like to contemplate. Many of the Protestants are

ready meditating a departure from this country to some distant, and as they hope, more congenial clime.

"3. 'Are the Jesuits numerous? and are they as dangerous as they generally are supposed to be?' I believe they are. They have several large establishments in this country, and are considered the most dextrous and influential branch of the Roman Catholic body; and it is vain to dream of their extirpation from this populous Popish country. They are fully capable of devising ways and means of evading any law that may be enacted against them.

"4. 'Will Messrs. O'Connell and Co. be quiet, or will they still keep in a state of agitation the public mind,—at least, the Catholics?' Mr. O'Connell has already answered this question himself; when he said in the Association, 'We will take 12*s.* 6*d.* in the pound, if we can get no more, and having obtained this, contend for the remaining 7*s.* 6*d.*' Nothing less than twenty shillings in the pound, will satisfy; and many are of opinion that it will require *twenty-one* shillings to the pound, *at least*, to restore them to full 'quiet.'

"5. 'What influence will these changes have on *Methodism* in Ireland? on *Bible Societies*, and on *Protestant Schools?*' With regard to Methodism, I cannot see what particular effect it may feel *immediately*, further than an increase of the spirit of emigration, by which we have been deprived of hundreds of our people annually for the last thirty years. And perhaps the same observation may apply to Bible and School Societies, *provided that the Roman Catholic Legislators may not be able to procure enactments* which will interfere with the operation of those societies,—and that we are all *protected by the law*, as we have hitherto been.

"Should the present Roman Catholic Relief Bill pass, as in all probability it will, there are extremely few of that body who will derive advantage from it in the least degree. The benefits of it will be confined to the individuals who may get into those places and offices which are thrown open to them by the provisions of this Bill, but cannot reach the peasantry, or great mass of the population: and the disfranchisement of the forty shilling freeholders will be felt by many of them a sore privation, as in cases of elections they usually sold their votes to

the highest and best bidder. £10. was the usual price; but in cases of critical competition, they have sometimes got £40. or £50. In many cases the Bribery Oath was not put, as bribery was carried on at both sides; and many, it is said, voted and got the boon, who had no freehold at all.

"The poor Roman Catholics of Ireland have uniformly preferred Protestant landlords, masters, and employers, to those of their own communion; and it does not appear to me that the present Bill will afford any relief to the poor Roman Catholics of Ireland, or add any thing to their ecclesiastical revenues or privileges;—*so that the question of discontent will still lie open.* And it is vain, utterly vain, to hope for *quiet*, whilst the poor Roman Catholics are obliged to support a church which they are all taught to consider heretical and damnable; and their clergy will still keep the subject alive, until released from that cruel and unreasonable bondage. The Romish clergy have unbounded influence over their people.

"I am very short-sighted, and an extremely bad politician; yet as you have asked, I have freely shewn my opinions, and the reasons on which they are founded, and you will weigh and judge. I have taken no part in any public discussions on this subject; but endeavoured to preserve our people in peace, and spread the matter before our gracious Lord and Master in humble, earnest prayer.

"Most respectfully and affectionately,
"Yours in Christ Jesus,
"******* ******* "

"Dublin, March 24, 1829."

A short time after the receipt of this letter, the Bill passed both Houses of Parliament, and received the Royal signature. My father thus records his feelings, in a letter to the biographer:—

"So you see the Catholic Relief Bill has passed, and is now the law of the land. *We must submit; but I feel as if part of my birth-right was gone.* I hope this measure will be followed up by regulations to improve the condition of the Irish peasantry, and by increased exertions in all real Protestants in Ireland and England to diffuse Scriptural knowledge, and vital and practical

religion. '*The sword of the Lord and of Gideon!*' Let us do all we can by wielding 'the sword of the Spirit,' to put down *error* and *vice*. 'Truth is mighty, and will prevail.'"

In another letter written about the same time, he thus contrasts the ample leisure enjoyed by the Methodist preachers in former times for employments purely spiritual, with their present unceasing occupation:—"I had intented to write a long letter; but business, interruptions, and *time-stealers* have hindered. Amidst the multifarious *extras*,—Committees, &c.—which occupy the time of the preachers *in these days*, and often leave the mind barren, I look backward with regret to the times *when all our work* was *spiritual* work—reading, study, prayer, preaching, and visiting the sick. Well, we must do the best we can, and endeavour to *act for eternity*."

On Thursday, May 21st, an event is recorded which afforded Mr. E. the most lively satisfaction. His youngest son, Samuel, was unanimously recommended to the Conference by the Bristol District Meeting as a candidate for the Itinerant Ministry. At the examination, Mr. E. being the Chairman of the District, requested the brethren to act as if Samuel were not his son, and to allow his venerable friend, the late Rev. James Wood, to act in his place. They did so. Samuel passed the examination with great credit; and Mr. Wood drew up the character and signed it for the District Minutes and the Conference.

As the time drew nearer when according to the usages of the Connexion his labours in Bristol must necessarily terminate, he became more and more intensely desirous of being useful; and though the complaint already mentioned was perceptibly gaining ground, and he found a greater tendency than formerly to be *excited* by circumstances in a way that convinced him he must not be overworked, yet he continued in labours more abundant; for instance, in eight days he preached eleven times, and was on horseback almost every day. On one day, he rode twenty-two miles and preached three times, besides meeting classes. Besides which, he was much engaged in making all the necessary arrangements for the contemplated division of the circuit, which was carried into effect at the ensuing Conference. And yet so high was

the standard of ministerial diligence and devotedness he proposed to himself, that he could not contemplate his own labours with any thing like self-complacency. In the review of the three years spent in this circuit, towards their close, he says:—"I have deeply to regret that I have seen so little *fruit* in the conversion of sinners, and that I have been so deficient in zeal and holy diligence in public and in private. I have laboured with pleasure, and I believe with general acceptance and usefulness, and have received many tokens of the kind affection of the people; yet my heart aches while I recollect how often I have been wanting in holy fervour and strenuous efforts to do good; and now my opportunities are almost for ever gone. God be merciful to me a sinner! O God, help me to redeem time for the future."

CHAPTER XVIII.

FROM THE CONFERENCE OF 1829 TO THAT OF 1831. BATH CIRCUIT.

MR. ENTWISLE'S next appointment was to the Bath Circuit, to which he removed on the 1st of September; the Rev. George Rowe and the compiler of this Memoir being his colleagues. His old friend, the Rev. Thomas Roberts, A.M. was also settled in Bath as a Supernumerary. It was a great addition to his comfort that all his surviving sons were now so near, that he had more frequent opportunities of intercourse with them than at any former period. The eldest resided in the house with him as his colleague; the second was stationed with the Rev. John Newton, in the Bradford (Wilts.) Circuit, and lived at Trowbridge, only ten miles from Bath: and the youngest, who had just been placed on the President's List of Reserve, remained for the present at Bristol, with Mr. James Wood, Druggist. The Circuit, too, was highly agreeable: it comprehended indeed a number of small societies at considerable distances; but an arrangement was made by his colleagues, which relieved him of most of the country work, so that the labour was made easy to him; and his time was chiefly devoted to the city and its immediate neighbourhood, embracing a large population, and presenting a fine field of usefulness. The following is his own account of his feelings and prospects on commencing his ministerial labours in this beautiful city.

"Five weeks ago I entered upon my work in this circuit. I do not recollect at any time since I began to travel that I have had such an 'entering in among' the people, such a consciousness of the divine presence and assistance; and I may add, such evidence of serious, interested attention in the people. Our prospects are cheering. The congregations are large and attentive.

Already God has given us souls. There seems to be a considerable awakening; and in the last fortnight, several have found peace with God. 'Lo! the promise of a shower drops already from above.' O how delightful it is to see the work of God prosper."

Two months later he writes to his daughter, Mrs. Dalby, in the same encouraging strain, and mentions some of the plans of usefulness he had adopted with success.

"Dec. 5.—We are much encouraged in our work in this city and neighbourhood; we enjoy as far as I know, a perfect freedom from the 'Radical' spirit which is disturbing some societies, and a considerable deepening of the work of God in the hearts of professors. A *system* of *pastoral visitation* which we have adopted will, I am persuaded, be productive of much good. We have collected such lists of our societies, that we know where every one lives, in whatever street, or square, or court, or room, in town and country. We find it practicable, without robbing us of the time necessary for reading and pulpit preparations, to visit all the people. I have paid 184 visits; my colleagues as many,—perhaps more, including what they have done in the country. In this way, we get to know the people; we find out backsliders and loiterers, the discouraged, and the afflicted; and they are convinced that we care for them."

The Rev. John Lancaster having died towards the latter end of November, the President sent Mr. Samuel Entwisle to the Dudley Circuit to supply his place. He proceeded to his destination in the beginning of December, and with much fear and trembling commenced his work in King street Chapel, on Sunday, Dec. 6th. He wrote to his father the following day, and after alluding to some sources of discouragement, he remarked:—"If any thing will do me good, surely the zeal and piety of this people will. They lift up the hands of their preachers by their fervent prayers; and good Mr. Moss, the chapel-keeper at King street, implores a blessing upon us before we go into the pulpit with an earnestness and affection enough to cheer the most desponding spirit."

In reply his father says, among many other things characteristic of his tender paternal affection and fervent piety,—"We all followed you in the progress of your

journey, and in your entrance upon your work on Sunday. We not only talked about it, but also prayed for you morning and evening in the family; and for myself I can say, I pray for you in secret, whenever I pray for myself. I am glad to find that the zeal and piety of the people encourage you. Let those that excel in virtue, whatever be their outward condition, be the highest in your esteem. *Seek out* the *old*, pious members. In your visits to them, you will learn much. I have sometimes derived greater advantage, even for the pulpit, while sitting by the bed-side of an eminent Christian in affliction, than by hours in my study. You know, I don't mean that such visits should supersede your studies; but they will greatly assist them. See Acts vi. 4. Do so, and all shall be well. God will give you light, life, power, and every good and useful gift. A greater than Fletcher, or Wesley, will be with you, to instruct, direct, and help you. *Be always with God*, by recollection, faith, and prayer, having a single eye; and HE will always be at your right hand. See Matt. vi. 22; and Psalm xvi. 8. You have 'only twenty sermons.' 'There is a lad here which hath five barley loaves, and two small fishes, but what are they among so many?' Our Lord fed above five thousand by them. His blessing will make a little go a great way. Besides, he will multiply the sower's seed: you shall have sermons *as you need* them. Your father speaks experimentally. Fear not: only believe. Honour God by confiding in him, and he will honour you."

My father had now the happiness to see his three surviving sons all engaged in the work of the Wesleyan ministry; and he indulged the pleasing hope, that when he should be gathered to his fathers, he should leave them to fill up his place. But the Lord saw good to put his faith and obedient love to the test.

On the 4th of March, 1830, he received a letter from the Rev. Thomas Stanley, superintendent of the Dudley Circuit, informing him of the failure of his son Samuel's health. He was pronounced by a skilful medical gentleman to be in imminent danger of pulmonary disease, if it were not already established; and perfect rest with immediate change of air, was deemed indispensable. The next day but one, late in the evening, he arrived at

Bath, greatly exhausted with the fatigue of the journey. His altered appearance, great weakness, and ghastly countenance, deeply affected his father: his heart sunk within him, when he first saw him; but a slight degree of improvement effected by change of air, and the comforts and endearments of home, gave some hope of recovery: it was, however, of short continuance, and soon succeeded by the most painful anticipations. Sir George S. Gibbes, a physician of considerable celebrity resident in the city was called in, with Mr. B. Roberts, surgeon, son of the Rev. T. Roberts. Every thing which medical skill and affectionate attention could do, was done; but the fatal disease advanced with a steady pace. The affliction was the more painful, because attended with deep mental depression: arising in a great measure from physical causes, though in part attributable to the affecting views he had of the Divine purity, and the habit of looking too much at the defects in his own religious character, and too little at the infinite merits of his Saviour.

He was a young man whose deep piety, superior endowments, and uniform consistency, maintained for many years, gave the promise of more than ordinary usefulness. The early termination of his ministerial labours; the lingering disease by which he slowly wasted away, attended as it was with extreme suffering; and, above all, the deep depression with which it was accompanied,—altogether constituted a sore trial to his afflicted father, and put all his graces to the severest test. But they stood the test: not a murmuring word escaped his lips, not one hard thought of God for a moment dwelt upon his mind. He felt exquisitely *as a father;* but *as a Christian* he bowed with entire submission to the Divine will.

It seldom happens that heavy afflictions come singly. As in the case of Job, one often follows close upon the heels of another; and while one billow of sorrow rolls after another, "deep calls unto deep at the noise of *His* water-spouts," whose judgments are an unfathomable abyss. It was thus with Mr. Entwisle at the period under review. Mrs. E. was is so enfeebled and precarious a state, that he could not calculate upon her being long spared to him. His son William laboured under a severe pulmonary affection, which left little hope of his

long surviving Samuel: and the kind offices demanded by fraternal affection for a suffering and dying brother, in addition to the regular work of the circuit, made such inroads upon the health of the writer of this memoir, that the general expectation of those who were acquainted with the family was, that the three brothers would soon be laid together in the same grave. The following extracts from my father's diary will show how his mind was affected under this complication of trials:—

"March 21.—A constant weight upon my mind respecting Samuel. His life is in jeopardy, and his mind depressed; he is exceedingly feeble, his cough bad, and his appetite poor. I have but little hope of his restoration; yet I feel resignation to the Divine will, and cannot doubt of his eternal salvation if he depart this life. 'The Lord gave,' and *if* he 'take away,' I trust I shall be enabled to say, 'Blessed be the name of the Lord!' O Lord, help me to improve these painful exercises. May I die to this vain world. May I cease from man. May I delight myself also in thee! 'Thou art my portion, saith my soul.'

"Mon. Mar. 22.—A broken night. *Servant ill.* Rose early, and made two fires. Happy in my soul. Amidst all, much cause for gratitude. God is my all. In Him I find satisfaction. 'It is a good thing to give thanks unto God.'

"April 11.—A day of grief. Mrs. and Miss Wood came from Bristol to take leave of my dear Samuel, expecting to see his face no more. The circumstances of the day excited my paternal feelings in a high degree. Mrs. Wood says, *his very name in their family creates reverence.* The young men are deeply affected, and all the servants also. He has left a blessed savour behind him; and the testimonies borne to his usefulness in his situation are highly satisfactory to me. *A mixture of grief and gratitude* fills my soul.

"April 25.—Received a kind, sympathizing letter from my friend Mr. Watson. It affected my mind much. My dear Samuel is exceedingly feeble: his life is like a *living death.* All the father is alive in me, while I see him suffering and sinking, and cannot help him. However, though he enjoys but little comfort, I cannot doubt of his safety; and I do believe that God will scatter

the clouds, and fill him with joy unspeakable and full of glory.

"Sometimes a sudden gloom overspreads my mind. There is the prospect of losing Samuel:—William is not likely to be long-lived—nor Joseph—nor Mary; and my dear wife expects every winter to be her last. *To be left alone* in the world seems *very doleful!* I am called to die to the world, to live a life of prayer and faith, and to employ my remaining time and strength in the Lord's work."

The following is a copy of the principal part of the letter referred to in the preceding extract:—

"My Dear Friend,

"I felt much grieved to hear of the illness of Mr. Samuel; and the more so, as your letter of this morning gives no greater hope. Still I trust that you may not have that trial; although to have three sons so employed, and such sons, 'to stand before the Lord,' is almost too much felicity *for earth*. However, painful as are the struggles of nature, *you* have happily not to learn the lesson of submission,—or that what is dark to man is light to God. Wise and comforting too was the advice of one of the friends of Job, 'Although thou sayest I cannot see Him, yet judgment is before Him, therefore trust thou in Him.' Give my affectionate and sympathetic regards to the poor sufferer, and bid him be of good courage, for all is *God*, and therefore all is *Love*. If the voice which called to your Samuel from the temple on earth, now calls him out of the temple above, it is *the same voice;* and with equal readiness may he be able to say, 'Here am I, for Thou didst call me.' If to 'minister before the Lord' in the lower sanctuary be honour and joy, how much more in the glorious temple above! How soon will all be equalled! Eternity our only *home*! God grant us an *abundant* entrance!

"I am, my dear Friend,

"Yours, with respect and affection,

"Richard Watson."

"*City Road, April* 24, 1830."

A fortnight afterwards, the Annual Meeting of the Bath Auxiliary Wesleyan Missionary Society was held.

The Rev. R. Watson was one of the ministers who assisted on the occasion. The mournful interest he felt in my brother Samuel's case, had induced him to send an intimation of his intention to visit him; but circumstances he could not control prevented the fulfilment of his promise. He therefore wrote him, immediately after his return to the Mission House, a most affectionate and consolatory letter, which proved a means of great spiritual good to the suffering young minister. Although the greater part of it has appeared in the Wesleyan Magazine, and in the Rev. T. Jackson's admirable Memoir of Mr. Watson, no apology is necessary for its introduction here; as this volume may fall into the hands of some to whom the works referred to are not accessible; and it is impossible that a letter in every respect so worthy of its highly gifted author can be read without advantage.

"My Dear Sir,

"I was much disappointed in not being able to call upon you when in Bath, from causes which no doubt you were informed of. I could have added nothing to what you yourself, through infinite mercy, know of the only subjects which now interest you, or to the encouragement which you receive from those around you. An additional voice, bidding you take courage, might, however, have been welcome; and to me it would have been, I doubt not, profitable to have seen that grace of God in you, which I hear from your venerable father, affords you peace and assurance of final victory. To God be the praise.

"In the midst of sufferings, growing, I fear, greater daily, two circumstances call for your peculiar gratitude, —that you have not now for the first time to seek refuge from the storm; and that the very preparation for that ministry from which we regret to see you so early discharged, more immediately led your thoughts to those truths, in their evidence, harmony, and fulness, which now are the only rock on which you could repose. O the suitableness of the blessed Gospel to man in every state! to suffering, dying man most of all! The grand reason of pardon and acceptance is the precious blood which our Lord shed for us, and which now sprinkles a throne,

which for that very reason is, and must be only a throne of grace to all who believingly draw near to God through Him. This is our plea; a plea which leads us wholly out of our sinful, polluted, and guilty selves, to that on which the eye of justice can look and be satisfied; to that which sets mercy free from all restraint, to pour herself forth in richest influence in the office of saving—saving to the uttermost—all that appeal to mercy alone. My dear Friend, here you rest, I know; and when you are tempted to doubt, to that grand resting-point cleave with all your soul. The more steadily you do it, the more you honour your Saviour's atonement, and the more you magnify the wisdom and love of the Father; you commit your case then to the *naked merit* of the true Sacrifice, suffering nothing to claim the smallest share as auxiliary to that which is *infinite* and *everlasting*, and you are bold to claim blessings corresponding to its height, and depth, and length, and breadth; blessings varied as your wants, and eternal as your nature. That plea has availed for you already; you know its availing power; you had it on your lips when you first tasted the graciousness of pardoning love; and by it you have found access to God, in all those sweeter moments of intimate access to God with which you have been since favoured. Its power is this moment and every moment the same; and by it you shall obtain strength to suffer, and courage to die. Deep and joyful are the words of Christ, 'I am the way;' the way to the Father, to conscious fellowship, sanctifying, transforming intercourse, assurances of *paternal* love, to heaven itself. Into that way faith brings us; and all believing acts, (which may be as many as our thoughts of Christ) prove how *directly* it brings us to the Father, and the Father to us.

"But sickness, and especially sickness unto death, has its peculiar trials. The thoughts may wander; the spirits flag; the fears of nature rise up, and for a time shake the soul; and the enemy pursues us to the last step from water to land. Here, then, is the great office of *filial confidence*. If when an enemy you were reconciled by his death, much more, being reconciled shall you be saved by *his life*, by his intercession for you in heaven, and that gracious help which he sends from above. 'Though he slay me, yet will I trust in him.' Why?

Because he cannot slay me in anger; even that stroke is love. 'I am persuaded,' says St. Paul, that 'he will keep that which I have committed to him against that day.' Why? 'For I *know* whom I have believed.' And *you* know him; his love, wisdom, power; his gracious visitations, his kind forbearance, his tender sympathy: that he 'knows your frame, and remembers that you are but dust;' that he will not fail to say of you in the languor and sinking of your nature, 'The spirit indeed is willing, but the flesh is weak.' Because every thing in Christ inspires confidence, unlimited confidence, and this entire reliance is essential to our peace, we are commanded to look to Christ,—to run our course 'looking unto Jesus.' When Stephen was dying, he saw Jesus at the right hand of God. There, on the same glorious sight, may your eye, my dear brother, rest, the eye of your steadfast faith, till faith is absorbed in the glorious vision of your Lord himself.

"The measure of affliction, and the duration of suffering, are in the hands of him who cannot err: and he will give strength for the day. It is lawful, with submission, to make these matters of prayer; and greatly does God honour prayer, because it is an expression of trust in him. But the great thing is a *perfectly resigned will*, grounded upon the full conviction that good is the will of the Lord. Then shall we say,

'Thankful I take the cup from thee,
Prepared and mingled by thy skill;'

then shall we feel that we have only to live for the present moment. *Now*, may you be able to say, *now*, in this pang, in this interval of ease, in this hour of danger, in this visitation of joy, in all, may I glorify my Lord; and by all may his will and work in me be done. I commend you earnestly, at this distance, in prayer, to the care and blessing of your heavenly Father. The earth which you are leaving is a mere vanity, as you know, without God; all that it is more, it is made by him; and in heaven God will be all in all. You will know more, love more there; be employed in a higher service; and will have this privilege,—you will escape to land before your friends, triumph before them, and see the Lord before them.

'Thrice blessed, bliss-inspiring hope!'

May it fully triumph over fear in you. You will not tread the wine-press alone: parents, and brothers, and friends, all of whom have an interest in God, will aid you, —are aiding you, by their prayers. Above all, the Lord Jehovah is your everlasting strength. God be merciful to you, and bless you, and lift upon you the eternal unclouded light of his countenance. I am,

"Yours most affectionately,

R. WATSON."

This richly evangelical and consolatory letter was placed by my brother Samuel in his pocket Testament under the pillow of his dying bed, and seldom did a day pass until his departure, without a perusal of its elevating and refreshing lines. After his death, it was laid up by my father among his most valuable papers; and carefully preserved to the day of his death.

My father's mind was greatly relieved by the increasing comfort of his dying son, several interesting and satisfactory conversations with whom are recorded in his journal, some of which are embodied in a brief Memoir published in the Wesleyan Methodist Magazine for 1831. On one of these occasions, June 18th, my father thus expresses his gratitude and joy. "The Lord be praised for his mercy. Now, I can freely give up my Samuel. Death to him will be eternal gain. As the outward man decays, the inner man is renewed day by day. As he draws nearer the grave, he ripens for heaven. Glory be to God."

Three days afterwards, he was called to the painful surrender which he had been thus graciously prepared to make. The following is his own account of the closing scene.

"Mon. June 21.—This morning my dear Samuel seemed so much better that I thought his life would be protracted for some weeks. He was cheerful, and enjoyed his dinner. About half-past two, however, while coughing, a blood-vessel ruptured, and in less than half an hour he breathed his last. My dear wife and I were at Mr. J. M. Shum's, just opposite, and Joseph was with him. In one minute we were sent for and present. This event was sudden and alarming. He called upon the name of the Lord Jesus as long as he could speak. I

kneeled down while his brother Joseph supported him, and commended his soul to Christ; and then, as Joseph was quite exhausted, I took his place, and supported him on my breast, till the happy spirit took its flight. With inexpressible feelings, in the presence of his mother and brother, I closed those dear eyes which had, hundreds of times, sparkling with pleasure, met ours; now sealed in death till the last trumpet's joyful sound! 'Busy meddling memory' musters up past endearments, and harrows up my feelings. Well, though he is dead, he shall live again; and I shall meet him where parting shall be no more, and where there shall be no more sin, nor death, nor sorrow, nor suffering. O may I die to the world, and live for eternity; then all shall be well for ever."

On Saturday the 26th, the mortal remains were committed to the silent tomb in one of the vaults under Walcot Chapel; and on Monday evening, my father's venerable friend, the Rev. James Wood, improved the mournful occasion to a numerous and deeply affected congregation.

This afflictive dispensation and the precarious and uncertain tenure by which he still held the surviving members of his family, were greatly sanctified to my father. It was truly edifying to witness his perfect resignation, his deep spirituality, and his calm and solemn joy. It was manifest to all, that he was drawn into a closer union with God, that he was more completely weaned from the creature, and that God was *his all.* In his ministerial labours also, both in public and private, he seemed to be more than ever under the solemn impression, "I must work the works of Him that sent me while it is day; the night cometh, when no man can work."

Towards the latter end of the next month, an event occurred which gave Mr. Entwisle lively pleasure; the second daughter of his brother William, who died in 1811, was married to the Rev. James Watkin, a Wesleyan Missionary, appointed to labour in Tongatabu. He regarded the employment of a Missionary as the most honourable on earth, and esteemed it as a special instance of the goodness of the Father of the fatherless that his orphan niece should be honoured to be the wife

of a Wesleyan Missionary to the heathen. Early in August they sailed for the South Seas, affectionately commended to the blessing of God by his fervent prayers.

Shortly after his return from the Leeds Conference, he again makes mention in his journal of a peculiar pain in his chest, to occasional returns of which he was subject to the close of life. "I have a constant pain in my breast," he writes, "which probably proceeds from a cause, which will ultimately prove fatal." With his characteristic submission, and confidence in God, he adds: "Well, I am in thy hands, O my God: I am thine; save me in life and in death."

There was so much evenness about Mr. Entwisle's preaching, and he usually spoke with so much apparent facility and self-possession, and with such manifest enjoyment of the truths he ministered to others, that few if any of his hearers imagined that he ever felt any thing like embarrassment, or confusion of thought: much less, as though left to himself. And yet, he *was* occasionally painfully exercised in these respects. The following extract will exhibit his meek submission to the will of God, and his singleness of eye to his glory, in these trying circumstances.

"Sun. Sept. 19.—Preached this morning at King street, on Genesis xxii. 1, &c. My mind was dark and confused: no recollection: no unction: no power. I am the more surprised at this, because I had taken much pains in previous preparation; had derived good from meditating on the subject; and had formerly had great liberty in preaching on the passage. The congregation was large and attentive. My soul is humbled before God. I am distressed, because I fear no good was done. As to myself, I feel a willingness to be despised; yea, to be trodden under foot. Never did I go into the pulpit under a deeper sense of dependence upon God. I cannot account for the want of conscious aid; but I do see the *end* I should endeavour to secure,—a deeper baptism of the Holy Spirit. I will humble myself before God: I will pray more for direction in the choice of subjects; and walk more closely with God. O Lord, be thou my teacher and my helper."

On Sunday, Nov. 28, he writes:—"Peculiarly assisted in my public work at Walcot in the morning; and more

especially at King street in the evening, while preaching on Acts xvi. 30, 31; there appeared to be an unusual power of God resting upon the congregation; and also in the Society meeting, while I gave an account of the origin of Methodism, its doctrines, discipline, and progress at home and abroad. I am more and more convinced, that *old Methodist preaching* will do most execution. God honours those truths which gave such a mighty impulse to religion above ninety years ago. May the glory never depart from us."

The Rev. W. Entwisle's health, which, in consequence of over-exertion when labouring in the Dudley Circuit, had been declining for the last three years, now failed so rapidly, that towards the latter end of this year, it became necessary to apply to the President for assistance. Early in January, 1831, the Rev. Thomas Rogerson was sent to his relief; but notwithstanding some temporary advantage afforded by seasonable rest, disease continued to gain ground, but so insidiously, and with so many intervals of apparent improvement, that his beloved father and friends were held in suspense, hope alternating with fear, until Sunday, the 10th of July; on which day a messenger from Trowbridge arrived at Bath at the close of the evening service, with the startling intelligence, that he had ruptured a blood-vessel in the lungs while gently walking up stairs that afternoon; that the loss of blood and the consequent exhaustion were such as to leave no room to hope for his recovery; and that both he and his afflicted wife earnestly requested his father and brother to hasten immediately to Trowbridge. My mother being ill of a fever at the same time, and my father in a state of great exhaustion from the labours of the day, together with previous fatigue and loss of rest,—he was compelled to defer his journey until the next day. The writer of this Memoir hastened to Trowbridge immediately. Early on Monday morning, Mr. E. followed, and rejoiced, on his arrival, to find my brother better than he expected: the hœmorrhage had ceased, his mind was at peace, and he had strong confidence in God. After spending a day of great profit and mournful satisfaction with him, the state of Mrs. E.'s health obliged him to return to Bath at night.

On Wednesday evening, after spending some time in

silent prayer, my brother, who seemed to have received some intimation of the time of his departure, said to his affectionate wife with a heavenly smile, "To-morrow—Thursday,—is my thanksgiving-day:*—I shall die to-morrow, and spend my thanksgiving-day in heaven; but I believe my dear father will be permitted to come and see me first." To the Rev. John Newton also, his highly esteemed Superintendent, who was seldom absent from him after the rupture of the blood-vessel, he said, "I shall die to-morrow, and my father will be with me."

About ten o'clock on Thursday morning July 14th, his father arrived. The Doctor met him on the stair-case and said, "You are just in time, Sir." On entering the chamber, he perceived his son was dying. When his languid eye caught his beloved father's, his countenance beamed with gratitude and joy. He kissed him, and said with a low voice, "I am going to Jesus. Father, pray." His afflicted wife, and Messrs. Newton and Rogerson were present. All knelt down, while in compliance with his request, my father prayed three times and Mr. Newton twice. While the latter was at prayer, my brother was so filled with holy joy, that he shouted aloud, "Glory be to God." He afterwards whispered to his beloved wife, whose affectionate and assiduous attentions could not be surpassed, "Peace; happy." For about an hour all continued in solemn silence, momentarily expecting the departure of the happy spirit. During this time, he seemed to be engaged in intimate communion with God. After lying with his eyes closed for some time engaged in silent prayer, his countenance suddenly beamed with glory, as if heaven were opened to his view, and looking at his father, Mr. Newton, Mr Rogerson, and his beloved wife, with inexpressible pleasure, and with an obvious desire to make them sensible of the glory opened out to his view, he faintly whispered, "It is Jesus!" then closed his eyes, which opened no more. His face assumed a heavenly aspect; all effort and agony ceased; and about half-past eleven o'clock in the morning, his happy spirit entered into rest, in the thirty-second year

* For some years he had been accustomed to observe Thursday as a thanksgiving-day, and to stir himself up like the Psalmist (Psalm ciii.) to a grateful remembrance and acknowledgment of God's mercies.

of his age. Heavenly glory seemed to fill the room; and the pallid countenance of even the lifeless clay still retained the expression of the unutterable joy which had filled the soul of the departing saint. On the following Thursday, the mortal remains were laid with those of his beloved brother Samuel, in the vault under Walcot Chapel, Bath.

Mr. E. was much affected with this second bereavement. The Rev. W. Entwisle was, like his brother Samuel, a young man of more than ordinary promise: his ministry had been rendered exceedingly useful wherever it had been exercised, and especially at Stourbridge and the neighbourhood, where his death created a powerful sensation, and was deeply lamented by many to whom he had been the instrument of much spiritual good. A brief memoir of him from his father's pen may be found in the Wesleyan Methodist Magazine for 1832. To lose such a son in the midst of his usefulness was a great trial, the severity of which was increased by a complication of other domestic afflictions, and some painful occurrences in his circuit, which militated against the prosperity of that work which lay nearest his heart. But under all, his bearing was that of an eminently spiritual and devoted servant of the Lord Jesus Christ. His language was:—"This is a time of trouble; clouds and darkness are round about us: still the Lord reigns; and this God is our God for ever and ever, and will be our guide even unto death *It is the Lord.* I believe in *Him*,—his *government*,— his *grace;* and '*though he slay me*, yet will I trust in him.'"

The Bath people were desirous that both Mr. Entwisle and his son should remain with them a third year, and pressed their request; but several considerations induced them to decline the invitation. It cost the Christian father, however, many a pang to leave this beautiful city, now endeared and consecrated as the final resting place of all that was mortal of two beloved sons. Before he left, he placed two marble tablets with appropriate inscriptions in that part of Walcot Chapel which was just above the vault in which they lay, to perpetuate their memory.

CHAPTER XIX.

FROM THE CONFERENCE OF 1831 TO THAT OF 1834.

LAMBETH CIRCUIT.

HAVING been elected representative of the Bath District, Mr. Entwisle was under the necessity of an early attendance at the Conference. It was a favourable circumstance that it was held at Bristol; the distance between the two cities being so short as to allow him frequent opportunities of visiting Mrs. E. who was slowly recovering from fever. His frequent journies to and from home contributed to the improvement of his health, which had suffered from painful excitement and loss of rest; while the business of the Conference tended to relieve his mind, by withdrawing attention from the mournful objects by which it had long been occupied.

His next appointment was to Lambeth, one of his former scenes of labour, where he found in the Rev. John Storry an efficient and invaluable colleague. It was no small addition to his comfort, that a young lady for whom he felt a great esteem and affection, had become the wife of his only surviving son; whose appointment to the Hinde street Circuit afforded the opportunity of frequent intercourse. The enlargement of his family circle by this happy union, after such painful bereavements, he regarded as a peculiar mercy; and every visit to their house called forth new expressions of gratitude to God for this instance of his goodness. His widowed daughter-in-law, Mrs. W. Entwisle, had accompanied him to Lambeth, where she remained until my mother's health was somewhat recruited. While his brother-in-law, the Rev. Henry Moore, was at Deptford; his nephew, the Rev. Thomas Stanley, at Hinde street; and his esteemed friends, the Rev. Messrs. G. Marsden and R. Watson at Queen street and City road: the frequent opportunities thus afforded for intercourse with beloved relatives and friends soothed and cheered my father's mind.

On the 11th of the following December, he records a gracious preservation from serious injury under "circumstances so extraordinary," as he states in a note to his son, that he could not but think there must have been invisible agency in the case; adding, "but for the sense I have of my unworthiness I should apply to it, Heb. i. 14." The following is the record in his journal:—

"Mon. Dec. 12.—On my return from Lambeth Chapel last evening, I was graciously preserved in time of danger. When I crossed China row, a carriage was coming. Of this I was unconscious;—being deeply engaged in meditation and prayer, and the road being macadamized, I heard no souud. In a moment I fell forward on my face, (which my hat saved,) perhaps a yard or more, and rolled in the mud. I rose up, and to my surprise saw a four-wheeled carriage with some ladies in it, standing, the gentleman having alighted, apparently in great alarm, to inquire how I was hurt. I assured him I was not hurt, and proceeded on my way home. The outcry arising from alarm in some persons near brought others to the spot, amongst whom were some pious females who thought I had been run over by the carriage. I believe there was in this case angelic agency. For, 1. It was just as if some one, seeing my danger, and perceiving that I was insensible of it, had kindly pushed me forward *so far* that though I lay all my length, even my feet were out of the way of the nearest wheel. 2. I felt nothing touch me to occasion the fall, nor do I know that my foot slipped. 3. Had I not fallen in a *forward* direction, I certainly should have been run over. 4. Though I was thrown so far on my face, and, being rheumatic, fall heavily, I fell so lightly, that I was not shaken, and felt no inconvenience, with the exception of a slight bruise in the ball of my right hand. All the evening and most of the night being awake through indisposition in another way, my heart glowed with gratitude to my gracious preserver. It is the Lord. I might have had my legs broken, or have been killed on the spot. 'O to grace how great a debtor.' O Lord, I present myself, my all to thee. O accept me for Jesu's sake."

I give the above account just as I find it. The reader may form his own judgment of it. Those who are dis-

posed to shut God out of the providential government of his own world, and to confine his presence and operations to some remote province of his dominions, may regard the occurrence itself 'as a fortunate escape'—a 'mere accident,'—and his own view of it as an instance of superstitious weakness and infirmity; but those who admit the providential government of God, and believe the express declarations of his word, especially such as the following: —"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father:" —"But the very hairs of your head are all numbered:" —"There shall no evil befall thee, neither shall any plague come nigh thy dwelling: for he shall give his angels charge over thee, to keep thee in all thy ways; they shall bear thee up in their hands, lest thou dash thy foot against a stone:"—"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" and "Precious in the sight of the Lord is the death of his saints;"—will regard his "*acknowledgment* of God," in a case in which *life* might have been suddenly destroyed, as an exercise of that true "wisdom which cometh down from above."

During the whole of this winter, Mrs. Entwisle's affliction continued, in consequence of which Mr. E.'s rest was much broken, and at times his health and spirits were seriously affected, and he found it difficult to discharge his public duties in a way satisfactory to his own mind. The following quotations will shew how his mind was affected by these trials.

Jan. 14, 1832.—"All these things are wisely ordered by our Heavenly Father for our good. I am not disposed to complain, but to acknowledge the WISDOM and KINDNESS of such arrangements of providence as entail infirmities and various sufferings on persons in the decline of life: for if aged people were healthy and vigorous as in youth, they would forget themselves, and build *more than tabernacles* on earth. By our affiictions we are taught our entire dependance upon God.

"Jan. 28.—My feelings are indescribable and unaccountable. I labour under constant depression in my spirits. My soul prospers: I am enabled to live in the spirit of devotion and under a sense of the divine favour; my desire to do good increases; and my heart is more

and more in the work of God; still I am greatly weighed down. Deep sighs are frequent and involuntary. Lord, why am I thus? I think it is owing in a great measure to the affliction of my dear wife and the death of my children. For a long time last year, I had little regular rest; and *now*, I often awake in the night, and thoughts of past events rush on me like a flood. Various occurrences combine to oppress my mind. Every pleasing little child I see produces associations that are painful. *John* in his playful infancy and boyhood, and the rest of my children appear before me. Then their deaths are brought before me—*all of them at once* sometimes. The late removal of Samuel and William, the present delicate state of Joseph, the distance of Mary from me, the sufferings of my dear wife from asthma, now advancing in years, and the sensible decline of my own strength, which renders what once would have been perfectly easy, *now* almost overpowering for want of physical strength; all these things put together may perhaps account for the lowness of my spirits.

"I feel myself 'a feeble thing of nought;' 'yet the Lord thinketh on me;' and his thoughts are thoughts of love, thoughts of good and not of evil. Unto him I look. On him I depend, and *will* depend, *come what may*. I am *much tempted* to look forward to loss of ability to labour in the vineyard, and loss of wife and children; but *I must live* NOW, and 'take no thought for the morrow.' O Lord, help me; and when my strength and my heart fail, be thou the strength of my heart, and my portion for ever."

It has already been stated that Mr. Entwisle at an early period of his ministry, commenced the practice, which was *general in those days*, of meeting the Societies at the close of the Sunday evening service in the principal chapels. This practice he still kept up. It was with him a matter of regret, that owing in part to the numerous Sabbath occupations of our people and ministers, and in part to the increased length of our ordinary Sabbath evening services, this practice was gradually falling into desuetude. To him it appeared of great importance, to keep up, by means of these Sunday evening Society Meetings, a visible and marked line of distinction between the society and congregation; and not a few were

the awakenings which came under his own observation, among persons connected together by the most endearing ties, whose visible though temporary separation on these occasions irresistibly led their thoughts onward to the final separation which must take place in the great day of accounts, without a change of heart.—The opportunity also was most favourable for addressing to the Society suitable advices, in which the pastor might with propriety descend more minutely and familiarly into detail, than in the mixed congregation. Neither did he think that *very long* sermons, which often *prevent* these meetings, were upon the whole so useful as those of moderate length. Nor did he think the constant practice of holding Sunday evening prayer meetings, by which they were sometimes superseded, an adequate substitute for them. He was for adhering to our old principles, and carrying out those well-tried plans which by the blessing of God had been productive, from the beginning, of the most blessed results.

His plan was, *generally*, to conclude the Sunday evening's service about half-past seven, and then to meet the Society, concluding the whole service at eight o'clock, or a few minutes after. About once a year, he read over the Rules of Society, and made such remarks upon them as the state and circumstances of the members might require. He occasionally enlarged upon different branches of personal religion, and "the *gradations* in Christian experience, that the people might know where they were." He frequently enforced the important duties of private prayer, religious meditation, the devotional reading of the Holy Scriptures, self-examination, the religious observance and improvement of the Sabbath, and strenuous personal and united efforts to promote the glory of God and the advancement of his cause; also the relative duties of husbands, wives, parents, children, masters, servants, and heads of families; sometimes he met these several classes *separately;* occasionally he gave fatherly counsels to the Society, especially the young and inexperienced, with respect to company, conversation, and their general course of reading; and sometimes read interesting accounts of recent revivals of religion, with a view to raise the expectations and stimulate the zeal of the members.

These separate meetings of the society were usually well attended; they endeared him to the people, led them more highly to value church-membership; and contributed in a high degree to the stability, Christian consistency, spiritual improvement, and consequent enlargement of the Society. In his journal he often refers to the comfort he felt, when thus meeting "the family of God."

A general improvement in the state of the circuit greatly cheered his spirit, and called forth expressions of gratitude to God. Thus on the 6th of May he writes: "Sun. evening, Walworth. Gal. vi. 14, and Sacrament. The chapel crowded with attentive hearers. Great numbers attended the table of the Lord. O what a blessed change in this place! O what love, union, prosperity. I found it good to be there."

Again: "Sun. June 17.—A full day. The Lord was with me all day. Met the Local Preachers at eight. At half-past ten, read prayers and preached at Lambeth to a very large and attentive congregation. At half-past two, met classes at Lmabeth. At six, preached at Southville, and met the society. Returned home tired, but very happy in my work. More and more are added unto the Lord. To Him be all the glory."

And again: "Tu. July 3.—Quarterly Meeting. Peace, harmony, love, and prosperity both in temporal and spiritual things."

But while thus favoured with both temporal and spiritual prosperity in his circuit, the Lord saw good to exercise him with "a thorn in the flesh." His spirits were often deeply depressed; and when much fatigued, his head was sometimes so confused, and his memory so impaired, that he found it difficult to preach. Thus he says, on Sunday, June 10th:

"Whitsunday, Walworth, half-past ten. Uncommonly assisted and blessed in preaching this morning. In the afternoon, met four classes at Broadwall. Evening, Lambeth, John iv. 10. My spirits fatigued by previous labour, my head dull, thoughts crude and confused, though the subject was familiar. I felt a strong desire to do good, with perfect *conscious inability to do justice* to the subject, and a distressing apprehension that God would be dishonoured by my poor sermon, and that an opportunity

of doing good would be *lost for ever!* God be merciful to me. I have not, however, to upbraid myself for the neglect of previous preparation, or the absence of a strong desire to do the people good. After preaching, I met three classes. Retired with *jaded spirits*, and my mind depressed under a sense of my unprofitableness. Ah! I am a poor creature; and I feel it more and more. My memory fails me; and I find in a large chapel, and crowded congregation, the loud speaking produces *heat* and *confusion in my head*, and unfits me for my work; so that frequently subjects familiar to my mind become dark and perplexed. O Lord, I humble myself before thee. 'Mould as thou wilt thy passive clay.'"

Having been chosen by the preachers in the London District their representative in the Stationing Committee, it was necessary that he should go early to the Conference. Never before did he leave home under circumstances so peculiar as at this time. Mr. Storry, who had laboured with him most harmoniously and successfully the greater part of the year, had been confined to his house a month, in consequence of a serious fall, and was not yet able to resume his work. Mrs. E. was still in a state of great weakness and nervous excitability. The *Asiatic Cholera*,—that fearful pestilence, which had gradually advanced from the Indian Peninsula to Western Europe, committing the most awful ravages in its mysterious and irresistible progress, had for some weeks been spreading death and dismay among the inhabitants of Liverpool, where the Conference was to be held; and, still walking in darkness, had now reached the metropolis, and was raging with great violence in its most malignant form at Lambeth, in the immediate neighbourhood in which Mr. E. resided. Many were dying around him daily. Two respectable ladies near his house,—one within a few doors,—died after a few hours' illness, the very week he set off. To leave *home* under such circumstances, and to leave his *circuit* without a supply,—his only colleague not yet being effective—was painful. The following quotations from his journal will show how his mind was affected at this juncture.

"July 13.—The pestilence walketh in darkness. The Cholera is raging in Liverpool; insomuch that a sense of duty alone would induce me to go to that town at

present. I have no fear at all: I believe the Lord will preserve me, and bring me safe home again. But I feel pain in leaving my dear wife, for the Cholera is here also, and many die around us daily. But duty requires me to be at my post at Liverpool: my office binds me: otherwise, as my worthy colleague is still confined by lameness, I should remain in my circuit. Well, I go trusting in the Lord. He is my help and my shield. I am in his hands. I leave my dear wife and family in his hands also. He is my all in all. I can trust my soul and its everlasting interests to Him."

Another circumstance tended to throw additional solemnity over this visit to Liverpool. It had been arranged, that during the Conference he should be the guest of the Rev. Thomas Hill, an old friend,—one of those few clergymen of the Established Church, who had manifested for many years, a sincere and uniform attachment to Methodism. But just before the Conference, Mr. E. received intelligence that his esteemed friend and expected host, after a long affliction, had departed this life in the full triumph of faith. He was therefore about to take up his abode with a venerable Christian widow, recently bereaved of her best earthly friend, companion, and guide; and now left, bending beneath the weight of years and growing infirmities, to pursue the last stage of her earthly pilgrimage alone. He had a feeling heart, was anticipating similar circumstances himself, and deeply sympathized with his afflicted friend.

The day before he took his departure for Liverpool, he received the following letter from Dr. Clarke, in reply to one he had written to him on Conference business.

"Pinner, July 11, 1832.

"My Dear Brother E.

"I thank you for your kind offer, though I have nothing to trouble you with, except my earnest desire that you will *do the best you can*, to get suitable preachers for Zetland. I believe Mr. Bunting (who kindly visited me twice, when I was laid up near Liverpool) will do the best he can for those important islands. He has strongly pressed me to come to the Conference, and look to them myself; but I am too feeble *yet* to attempt the journey: but I have promised, if able, next week some time to try

it. *I have several things of great importance, I think,* to the Connexion, to lay before the brethren; and, possibly, I may never have another opportunity. I think *few* should go to Liverpool. A GOD not well pleased with the people, and *the Cholera*, are there. Fifty persons of the Connexion will be sufficient to go thither. The Cholera, I find, from much observation, delights in *thronged navigable rivers*, and in *crowds of people*. It would be prudent in us not to throw ourselves in the way of a 'pestilence that walketh in darkness,' and of 'the destruction that wasteth at noon-day.' With love to Mrs. E. in which my wife joins, I am, my dear brother Entwisle,

"Yours affectionately,

"ADAM CLARKE."

This was the *last* letter which Mr. E. ever received from Dr. Clarke. Its reference to the awful disease which in less than seven weeks from its date, was commissioned to remove that eminent man from the scene of toil and trial to that of eternal rest and reward, invests it with a mournful interest, and renders any apology for its insertion unnecessary.

On Monday, July 16, Mr. E. reached Liverpool, where he was affectionately received by his bereaved and sorrowing friend Mrs. Hill, at whose house he was hospitably entertained during the Conference.

On Friday at noon, an Intercession Meeting was held at Brunswick Chapel, which was filled to overflowing. Mr. E. remarks, "There was an uncommon power in prayer for the removal of the Cholera. The Lord seemed graciously present, and the spirit of prayer was poured forth in an extraordinary degree. I was much assisted, and exceedingly blessed in my own soul. Mr. Reece pleaded with great power, and Mr. Watson's prayer was quite out of the ordinary way. Surely the Lord will hear and answer. A solemn sense of the uncertainty of human life, and the nearness of eternity rests upon my mind. This is increased by the ravages of the Cholera. It is here, and in Lambeth, and indeed almost every where. I feel comfort in the persuasion that *God is mine*, and I am his; and that the very hairs of my head are all numbered."

On the following day he says, "The Cholera rages in

this town to a great extent, and is very fatal in many cases; and I have received a letter from Mr. Storry, from which it appears that the *awful disease* is at work at Walworth."

In this letter Mr. Storry remarks:—"This awful disease is making dreadful ravages almost at our door. A man and his wife almost opposite to us have died, and left four children. Another woman just opposite was taken ill yesterday morning, and died in the evening. May we stand with our loins girt, and our lamps burning. Mr. Mills called last evening, and said the master of the Baltic coffee-house was seized at two in the morning, died at six, and was buried in the evening. Another person who was with him said, that in their church-yard they had fifty-five funerals in one week, and that eleven were interred in one grave in one day! How strictly true that 'Fierce disease is hurrying mortals home.' It will give my wife and myself great pleasure to hear from you, if you can spare time. We unite in Christian love. I will write next week, if the Lord permit. I am,

"Yours affectionately,

"JOHN STORRY."

The mournful sequel furnishes a practical comment upon the Apostolic admonition in James iv. 13—15, obedience to which characterizes the concluding sentence, quoted from Mr. Storry's letter:—"I will write next week," said he, "*if the Lord permit.*" The post-mark on his letter is "Night. July 19." The following day, this man of God was seized with Cholera, and on Saturday morning, *before* his letter had reached its destination, his happy spirit had reached the paradise of God. Little did my father think, while reading with deep solemnity of spirit its mournful details, that the hand which penned them was already motionless in death. When he received the startling intelligence on Monday, he was deeply affected. His heart was too full to give utterance to its feelings: he could only write, "Mr. Storry is dead of Cholera! Mysterious event. But he was found prepared for the summons, with oil in his vessel, and his lamp burning. He had, to use his own words, 'Nothing to do but to die.'"

In a letter to Mrs. E. written the next day, he re-

the hands of the Lord. Fly to *Trust there*. All is well with us w tion." He adds, "Since the Inte Friday, the cases of Cholera have a virulence every day. Perhaps God have been better than usual since I Nor is one of the preachers affected I believe any one family in which tained."

On Wednesday, Aug. 8, in com Thomas Stanley, Mr. E. returned both his family and himself had bee fierce disease and frequent deaths. day evening he improved the death c colleague at Walworth. Funeral s preached in the other chapels; on w most marked respect was manifested Mr. Storry.

His successor was the Rev. T. Stead, had been acquainted for some years, a esteemed; in him he found an agreea ent colleague. They laboured togethe mony and with much success. The first was one of public calamity, and of u nexional bereavement. The Cholera c its ravages for months, and the Conn its most valuable minis-

"Mon. Aug. 20.—This morning, died Mr. Strange, a member of our Society. He was hearing me preach at Lambeth yesterday forenoon. I spoke largely of the necessity of being ready, and alluded to the Cholera. In the afternoon he was taken ill, of which I heard nothing till this morning, when I was informed that he was dead.

"Sun. Aug. 26.—Rose in a spirit of devotion. At half-past ten, preached at Lambeth on Eccles. ix. 10. Spoke about the Cholera in connexion with my subject. People are dying on every side of us. Preached at Walworth in the evening with unusual freedom. The chapel was crowded. I hope good was done. On my return home, I found that in Lambeth Chapel, during the service, a woman, a member of Society, was seized with Cholera in its most frightful form. She expressed herself as happy in God. 'In the midst of life we are in death.'

"Tues. 28.—Preached at Brixton Hill on Psa. xc. 14. I was led to the choice of my text by the sudden death of Dr. Clarke. On Saturday, 25th, he went to Mr. Hobbs's, Bayswater, where he was to preach on Sunday. About six in the morning, he was seized with Cholera, and about eleven o'clock at night departed this life. Ah! how rapidly my brethren drop, like leaves in autumn. About forty years I have been rather intimately acquainted with Adam Clarke. He was a *great man* in *his* way. Few men have been so applauded and caressed by the church and the world as he. The Duke of Sussex and many men high in rank, office, and literature, courted his company. He was equally popular among his own people, the Methodists; and, as a preacher, was *to the last* popular beyond parallel. In the removal of Dr. Clarke, and in the declining health of Brothers Edmondson, Buckley, and others, I find reasons and motives for aiming not at the things which are seen and temporal, but at those which are unseen and eternal."

About this time, Mr. Entwisle received a letter from a person who had been powerfully wrought upon by some pointed remarks he had made on the duty of *restitution*, in a sermon he preached at Lambeth, on Micah vi. 8. So deeply was the writer convinced of his sin, that he expressed his determination to take a journey

the circuit, held on October the 21
following brief memorandum:—

"A pleasant meeting: finances
increasing. We have 210 membe
this time last year, and fifty on tria
An excellent spirit prevails. We s
poral business, and then spent *tw*
conversation and prayer."

This *spiritual* improvement of th
by the assembling of the Stewards
various Societies at their Quarterl
object at which he uniformly aimed
subject of regret that the occupation
tion of the time by financial and s
quently occasioning disputes,) render
ficult and sometimes impossible to re
means of grace, as he thought they
former occasion he had remarked i
subject:—"I feel more and more ave
contentions. They are injurious to
poor head is much affected when any
occurs in our meetings. But there a
duals, in most of our large circuits, v
gion, and busy, meddling tempers, th
Quarterly Meetings are seldom prof
The Lord knows I endeavour to c
making spiritual th

supplied with those gifts of the Spirit, which are essential to success in prosecuting the work of God.

But one short week after this blessed meeting, he had to record another distressing bereavement.

"Tues. Oct. 9.—While forming plans of usefulness in my regular work, and blessing God for the comforts of home, tidings were brought me of the sudden death of my dear friend and nephew, the Rev. Thomas Stanley. On his return from Mr. Charles Wesley's, about four o'clock this afternoon, he was seen in Edgeware road, tottering as he walked. Two police officers hastened and just caught him as he was falling. *He never spoke, but almost instantly expired!* Awful event! Mysterious Providence! O the depth! He was a useful preacher, a judicious superintendent, always at his post; very sensible and well-informed; his spirit always good, and his integrity of mind and consistency of character uniform; the father of a large family, who seemed to need his advice and protection. But God's thoughts are not as our thoughts. Yet he cannot err, nor do any thing unworthy of himself."

In this solemn event, by which the bereaved widow was left with the charge of *nine* fatherless children, the Connexion deprived of a valuable minister, and himself of a judicious and faithful friend, with whom intimacy had been uninterruptedly maintained for twenty-six years,—Mr. E. found "additional reasons for dying to this world, and living for eternity."

He was not insensible to the claims of Christian friendship, nor governed by a selfish and exclusive regard to his own ease and comfort; and therefore although extremely averse to all matters which were purely secular, and increasingly so as he approached threescore years and ten, he could not refuse the office of executor to his deceased friend, in conjunction with the widow, and the Rev. Jacob Stanley. He felt indeed that while he was so near the bereaved family, and the Rev. J. Stanley, who was then at Bristol, so remote, the weight of responsibility would devolve upon him. "No pecuniary remuneration," he remarks, "would have induced me to undertake it; but I undertake the business in the fear of God, with a single eye to his glory, and for the benefit

of the widow and fatherless. I will therefore 'trust in the Lord and do good.'"

In the same disinterested spirit, he undertook similar responsibility a few weeks after, in a case which in all human probability seemed likely to entail upon him what was utterly uncongenial to his taste, much trouble of a secular nature. He thus refers to it in his journal:—

"Oct. 30.—More trouble. This morning I received a note from Mrs. Moore, saying that Mr. Moore was very ill, and wished to see me. I went without delay, and found that an attack of paralysis had deprived him entirely of the use of one side, and had affected his speech; but his understanding is unimpaired. He entered into his temporal affairs, and wished me to be an executor. He expressed also *the assurance* he had of God's love; and that *all was right* between God and his soul." In this case his venerable friend and brother-in law was called to accept of the intention for the deed; for contrary to all human probability, though he was Mr. E.'s senior by above fifteen years, and the present seizure left but little hope of recovery, the amazing vigour of his constitution enabled him soon to rally, partially to resume his work, to sustain several subsequent attacks of a similar nature, and even to reach his ninety-third year, having survived his junior brother-in-law two years and a half, and exceeded the term of *his* pilgrimage by nearly eighteen years.

The bereavements sustained by the Connexion this year succeeded each other with a rapidity that was truly startling. Nine ministers had been called home to their reward within less than ten weeks, and now Mr. E. records a *tenth*.

"Nov. 6.—I have just received information from the Mission House, that Brother John James is dead. He preached on Sunday evening, at City road Chapel. *Another breach* upon us! Who will be called next? My merciful God, is it I? I am in thy hands, O my Lord. On thy mercy I rely. O may my remnant of days, be they many or few, be devoted to thee without reserve. Living or dying, may I be thine."

During the year which was now near its close, Mr. E. had often been unwell; and sometimes found even the moderate labour of the Lambeth Circuit oppressive.

Frequent heat about the head, attended sometimes with dizziness, and generally with confusion of thought and loss of memory, led him to think his removal might be sudden. These mementos of his own advancing years and of his mortality, the declining state of his wife's health, and the removal of so many of his intimate friends and fellow-labourers, with the prospect of Mr. Watson's being soon added to the number—had a solemnizing and hallowing influence upon his mind. After referring to the above subjects in his customary review of the year on its last day, he says, "I have given my whole heart to my God and Saviour. He is all in all to me. I can give up wife, children, friends, body, soul,—*all* to HIM. To Him be glory. HE has wrought in me this self same thing, and *hath given me the earnest of the Spirit.* I dwell in love, and dwell in God. O may I stand fast in this Christian liberty.

'Keep me, keep me, gracious Lord,
And never let me go.'"

1833.—The new year had not long commenced its course, when Mr. E.'s mournful anticipations were realized, and the Rev. Richard Watson was numbered among his departed friends. He had visited him during the last week of December, when Mr. W. told him he had given up all hope of recovery. He found him in a most blessed state of mind, "calm, humble, tranquil, dignified." This interview with his dying friend had a blessed influence on his mind; he recorded it in his journal, and often mentioned it to his friends. He says, "I still feel the good effects of my visit to Mr. Watson. I wish I could remember all he said. One saying I cannot forget, 'As a worm,' said he, 'crawls out of the earth, and meets the light of the mid-day sun, so I appear before God; and it behoves me to lie very low in the dust in his presence.' He also dwelt at length on the *atonement*, and the influences of the Holy Spirit."

This eminent minister departed this life on Tuesday, the 8th of January. The following Tuesday, the remains were interred at City road, on which occasion Mr. Entwisle read the funeral service and delivered an address to a large, attentive, and deeply affected congregation. Having briefly recorded the solemn occasion in his jour-

nal, he adds, "Ah! how soon survivors will bury *my* mortal part out of their sight."

Mr. E. possessed a truly Catholic spirit. While from conviction he was warmly attached to all the distinguishing peculiarities of Methodism, he was free from all that was narrow and sectarian, and sincerely loved all who loved his adorable Saviour: he rejoiced when favoured with opportunities of social intercourse and Christian fellowship with the excellent of other denominations. He mentions in terms of high satisfaction a social religious meeting of this description which he attended at the house of one who had long been distinguished by those catholic and evangelical principles, which have at length originated the noble design, to embody all of every name throughout the world who love the Lord Jesus Christ in sincerity and truth, in an "Evangelical Alliance,"—Thos. Farmer, Esq. "There were present Mr. Thornton and several of his family, Mr. and Mrs. Stocks, of Wakefield, the Rev. Mr. Robins, Rector of ———, the Rev. Mr. Binney, Independent Minister at the Weigh-house, and others. The subject of conversation was, 'Christ an example of prayer.' It was an admirable meeting. I left it much benefited."

On Tuesday, July 16, Mr. Entwisle once more visited his native town to attend the Conference, taking Thorner by the way, where he spent Sunday, the 21st. There in the garden endeared by many pleasing and profitable associations, and where he had vowed unto the Lord, and been favoured with many gracious manifestations, he once more renewed his solemn engagements with God.

On Monday, he proceeded to Manchester, where he was kindly entertained during the Conference by his respected friend, G. R. Chappell, Esq.

His visits to his native town in his declining years always awakened feelings of deep solemnity and devotion. "I am a stranger," he says, "in my native town. The associations in my mind are affecting. I call to remembrance former days, when I was first illuminated; and I bless God, the state of my mind this day is better than it was even then. Thirty-two brethren have died since our last Conference. Very few of the 'elders that outlived Joshua' remain. *Four hundred and fifty* preachers

are expected to attend: *only two* older in the work than myself."

Mr. E. greatly enjoyed this Conference. Every arrangement which kindness and hospitality could suggest had been made for his accommodation. He regularly took breakfast and tea near Oldham Street Chapel, at the house of S. Barker, Esq, brother of his old friends the Rev. Jonathan Barker and the late excellent Mrs. Lomas; his bedroom at Mr. Chappell's was large and airy; and his kind host regularly supplied him with a horse, or found for him and his other guests a coach to convey him to and from the Conference, morning, noon, and night. These kind arrangements, by the blessing of God, prevented that injury which his health usually suffered from the close confinement and constant excitement of Conference. And what was of still higher importance, his spirit was greatly refreshed by intercourse with his brethren, by the public religious services of the season, and the *brotherly love* which in a more than ordinary degree, characterized all their proceedings. He remarked that he "never saw more of it." He appears to have been in a most blessed state of mind at the close of the Conference, as will appear from the following extract from his journal:—

"Sun. Aug. 11.—My mind this morning is calm—in perfect peace, and I feel an intense desire to live to good purpose. Nothing on earth do I desire but to love, serve, and enjoy God, and that I may be useful in the church and in the world. In this solemn place, (at Mr. Chappell's,) all alone, in thy awful, gracious presence, I do offer myself, *my all*, to thee, my God and Saviour.

> 'My every weak, though good design,
> O'errule or change as seems thee meet.'

May my future labours be successful. O may no clouds and darkness arise from a want of simplicity and deep devotedness to God. It is awful to see aged Christians, and especially aged ministers, concluding their days,—less spiritual and holy than formerly, and therefore apt to think themselves *neglected*. A few instances of this kind I have been pained to see. But, O how pleasant to see others pursuing 'the noiseless tenor of their way,' and without ostentation, as zealous as ever, bringing forth

abundant fruit in old age. O my God, help me to follow them as they followed Christ. Amen."

On Monday morning, the 12th, Conference closed its sittings, Mr. Entwisle, and his old friend Mr. Reece, having engaged in prayer. On Thursday he arrived at Lambeth, grateful for journeying mercies, and to find all well at home. He was now entering upon his third and last year in the fifth London Circuit. This consideration deeply impressed his mind, and, if possible, more firmly fixed his purpose to "give himself continually unto prayer and the ministry of the word."

By a resolution of the late Conference, a Committee of twenty ministers had been appointed "to arrange a plan for the better education of our junior preachers." Of this Committee, Mr. Entwisle, who had long felt the need of something of the kind, and who had himself proposed a plan to the Conference of 1829, was a member. They met, in pursuance of the above resolution, on Oct. 23rd, 24th, 25th, 29th, and 30th, and although "considerable diversity of opinion existed *at first*," as Mr. E. states in a letter to his son, "yet all were convinced that *some plan* of improving the young preachers, was desirable, if not *necessary*;" and after a careful and protracted consideration of the subject, which presented many difficulties, they at length "came to a unanimous understanding and judgment, to recommend to the Conference the establishment of "The Wesleyan Institution for the improvement of the young preachers." "The whole plan, with a preamble drawn up by the Secretaries of the meeting, (Messrs. Hannah and Walton) was to be submitted to the inspection of every member of the Committee, and then circulated through the Connexion."

During the latter part of this year and the early months of 1834, Mr. Entwisle's attention was directed to his next year's appointment by applications from various circuits, among which may be mentioned, Oldham street, Manchester; Bradford, Yorkshire; Liverpool, and Northampton. It was a subject to which he always felt unwilling to turn his attention early, but importunate applications forced it upon him. Some of the preachers to whose judgment he paid great deference assigned various public reasons why he should remain in London. The following thoughts on the subject are found in his journal:—

"At this time of the year there is a great stir amongst our *busy* people, (especially official men with little piety,) about preachers for next year. There is a *great rage* amongst persons of a certain class for '*talented*' young men to fill the vacancies in the London Circuits. They have set their minds upon a few very young men who have a talent for speechifying on the platform, and who, by their extraordinary abilities, are to outshine all their competitors, and to let the seats, that the Trustees may be relieved. My brethren urge me to remain in London: they say they need my counsel, &c. But I long for exemption from Book and Missionary Committees, and to be where all my work may be purely spiritual and pastoral. I therefore pray, with submission to the divine will, for a removal to some comparatively retired situation, in which I may wind up my concerns, revise all my MSS., prepare something for the benefit of mankind after my decease, and yet have a field of labour for the good of souls at present. I have come to this conclusion,—to mind my work *now*,—day by day,—moment by moment, to leave futurity, as advised by my Lord, Matt. vi. 34; and to follow the sacred cloud of providence. O Lord, I am thine. Appoint my station and my work. My secret motives and purposes are known to thee. 'Guide me with thy counsel.' May I never take a wrong step. May the short remainder of my days be wholly employed for the glory of thy name."

After much prayer and deliberation, he at length decided upon accepting the invitation to Northampton,—a circuit to which he had been appointed just fifty years before by Mr. Wesley. He believed himself to be fully equal to the work of that circuit; the distances were not great, nor the chapels large; he might calculate upon exemption from those connexional matters which necessarily occupy the time of the London preachers; his work would be wholly spiritual; and the comparative retirement favourable to "making up his accounts for eternity."

The peace and prosperity of our societies in various parts of the Connexion being endangered by the political agitation which prevailed throughout the country, Mr. Entwisle, at the request of many of his brethren, addressed a letter to the Editor of the Magazine, headed

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the first time you and Mr. Moore are together, that I may have nothing to say about these things when I shall be too weak. Now I have done with them, and shall say no more. May the Lord fully prepare me for his kingdom." Mr. Moore wept much. "Ah!" said he, "I am a poor wretch,—a poor helpless creature. I can preach no more," and then wept again. "But," said he, "I may go first, my complaint is uncertain. I am resigned to the will of God." "I assure you," says my father, in a letter now lying before me, "it was an affecting time. Should he survive his wife, he will indeed be in a pitiable state. But *it will not be of long continuance.*" So *all* thought who saw his state, and yet he survived Mrs. M. nearly ten years.

The mention of Mr. Moore's affliction suggests the propriety of quoting in this place an extract from a letter my father received from Mr. Edmondson, about this time; the extract itself will explain its connexion with Mr. M.'s affliction. Mr. Edmondson's health had improved, but his wife's was fast declining. After alluding to her illness, he says:—

"Near forty years ago, I brought my wife to Colne, where we spent a delightful year with you and Mr. Gloyne. But how rapidly has the time fled! and since then, nearly all the world has returned to the dust. But there is a heaven for the wise and good. There I hope to meet you, though I cannot think myself worthy of such an honour. We used to talk of some little cottage in the wilderness; but our mansions in heaven are more desirable.

"I was glad when I heard that the Book Committee had appointed *you* to examine my little Treatise on the Heavenly World: first, because I knew you were competent to the work; and secondly, because I could entirely rely on your candour. It seems you did not object to its publication; for this I thank you. Tell Mr. Moore, with my cordial love, that the work was occasioned by his paralytic stroke. When I heard of his affliction, I felt great heaviness and sorrow in my heart; but I said, there is a better world: to that I will turn my thoughts, which shall be guided by the light of divine revelation. I instantly set about the work; and one thought followed another, nearly in the order of my

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much prayer and a closer walk with God. My ardent desire is, that the Lord may appoint my station and my work; and that my remaining strength, mental and physical, may be entirely devoted to him and his church. My *whole heart* says, 'Lord *where* thou wilt: *as* thou wilt.'"

The proposed plan was carefully considered by the Conference; and after a long and interesting discussion, in the course of which every objection that could be raised against the plan was stated and met, the Conference decided in its favour by an overwhelming majority. The first officers appointed to the Institution were as follows:—

"1. The REV. JABEZ BUNTING is appointed to the office of President of the Institution, under such arrangements as may render his acceptance of that office convenient to himself, and compatible with the retention of his present situation as senior Secretary of the Wesleyan Missionary Society.

"2. The REV. JOSEPH ENTWISLE, SEN. is appointed to the office of Governor of the Institution-House; to whom shall be committed the domestic charge of the establishment, and the pastoral care and superintendence of the Resident Students. In the discharge of the last-mentioned branch of his duty, Mr. Entwisle is expected to officiate as the regular weekly Class-Leader of the Students, according to the established practice of our Societies; and to take every opportunitiy of promoting their personal piety by such other means as it may be judged proper to adopt.

"3. The REV. JOHN HANNAH, SEN. is appointed to the office of Theological Tutor, with the understanding that he shall receive such assistance in that department from the President of the Institution, as the President's other duties may enable him to afford."

Among the considerations which had influenced those who opposed the establishment of the "Theological Institution," that which had the greatest weight with the true friends of Methodism, was, perhaps, the apprehension that the simplicity, piety, and zeal of the junior ministers might be impaired, and that after all, but a

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day Mr. Entwisle visited his sister-in-law, and found her rapidly sinking, but ready for her change. Early on Monday morning a messenger brought the tidings to Lambeth, that Mrs. Moore had entered into rest about twelve o'clock on Sunday night. Mrs. Entwisle painfully felt the loss of her last surviving sister; her spirits never rose to their former buoyancy; and she daily, and indeed hourly, from that time, waited and prepared for her own change.

On Wednesday, Sept. 3, the Rev. H. Davies, who was appointed to the Lambeth Circuit, unexpectedly arrived; and the same day, Mr. and Mrs. E. departed for Kettering, to spend a few weeks with their son, as there was no probability of the Institution House being ready for their reception for at least two months. This visit was a source of mutual pleasure and profit, both to the parents and their children; but to Mr. Entwisle, the prospect of being two months unsettled, and employed but in an occasional and irregular way, was by no means agreeable; while the greatly enfeebled state of Mrs. E. was such as to awaken many fears. He felt too, during this season of suspense, the weight of responsibility connected with his new office. "There is," he remarks, "such a combination of circumstances to exercise my mind, that it requires a constant effort to act according to Phil. iv. 6, 7. The high responsibility connected with my new situation at Hoxton, awfully affects my heart. Many things, indeed, combine to satisfy me, that the appointment is of God; and yet I feel so much incompetence, that I *sometimes* almost regret that I complied with the wishes of my brethren. O Lord, guide, strengthen, and help me."

This visit will long be remembered with pleasure by the friends in the Kettering Circuit, who esteemed it a great privilege to see and hear an aged minister whom Mr. Wesley himself had appointed fifty years before to labour in their county town. Many of them were eager to enjoy the privilege of his company either at his son's house or their own. He preached on Sunday, the 7th, at Kettering, the following Sunday, twice at Desborough; and on the 21st, in the Rev. Mr. Toller's Chapel in the morning, and at Rothwell in the evening.

During his stay, he paid friendly visits to the Rev. Mr. Corrie, minister of the Parish, and brother of the

first Bishop of Madras, who received him with great kindness and respect; also to the Rev. Mr. Hogg, another clergyman, Master of the Grammar School, who had frequently accompanied his mother, who was a Methodist at Holbeck, to hear Mr. Entwisle preach, when in the Leeds Circuit, forty years before; also to the Rev. Messrs. Toller and Robinson, the Independent and Baptist ministers residing in the town. "I find pleasure and *profit*," he remarks, "in friendly intercourse with pious ministers and people of other denominations."

The necessary repairs and fitting up of the Institution House, at Hoxton, rendering Mr. Entwisle's personal superintendence desirable, he accepted an invitation to spend a few weeks at Deptford, with his niece, the widow of the late Rev. Thos. Stanley. From Mrs. Stanley and her family, Mr. and Mrs. E. received the most affectionate attentions. But it was not long that she was permitted to enjoy the society of her aunt. A few days after her arrival, she became much worse; her strength rapidly failed; and on Thursday, the 16th of October, she peacefully and unexpectedly fell asleep in Jesus. The following record of the mournful event is found in my father's journal:—

"My dear Lucy's departure was unexpected. We had no apprehension of it. Her cough, breathing, &c. were not near so bad as they had often been. On Wednesday her appetite failed. All Wednesday night she was restless at times, and I was often up. At four I made a fire. At six, Mary E. gave her some tea. She then fell asleep. Every distressing symptom disappeared. She breathed more easily. Soon after six, I left her, and went to Mr. Camplin's to see what could be done to raise her from debility. As she seemed in a comfortable sleep, I did not disturb her when I left the house. On my way home, about eleven o'clock, a messenger met me to say, she had departed this life. Ah! I cannot describe my feelings. O my loss! Twenty-nine years' union and daily repetition of reciprocal kind offices had entwined our hearts together. I feel the event deeply. But 'the Lord gave, and the Lord hath taken away.' My soul submits. She is gone to rest; and now my God shall be my all: and, through grace, I will serve him and my generation with all my heart and soul. O Lord, help me."

On the following Tuesday, my dear father, with a sorrowful heart, committed the mortal remains of his beloved and faithful partner to the silent tomb at City Road, "in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ." God was with him in the solemn hour, and granted peculiar support and comfort to his aged and bereaved servant.

This afflictive dispensation was greatly sanctified to him. He became increasingly dead to the world; his desires to "improve every remaining fragment of time to the good of man and to the glory of God," became more ardent; and he was enabled to live with eternity continually in view, as one who was daily looking for the coming of his Lord.

CHAPTER XX.

FROM THE DEATH OF HIS WIFE TO THE TIME OF HIS BECOMING SUPERNUMERARY. AT THE "THEOLOGICAL INSTIUTION."

My dear father was now placed in new and trying circumstances. An aged widower;—for the present, without a home of his own, without the regular work of a circuit, a work in which he delighted, and had been uninterruptedly employed for forty-seven years;—his only two surviving children at a distance;—a new and untried situation before him, involving a serious weight of responsibility, and requiring qualifications, in which *he* thought himself, (though perhaps no one else thought so,) greatly deficient. Two other circumstances must be taken into the account to enable the reader to judge correctly of his position.

First, he had for some time been subject to a painful affliction, which he attributed to over-exertion in walking, &c. This had now become so serious, that he was obliged to consult a medical friend, and eventually to submit to a surgical operation. His complaint was obstinate, and, though it admitted of occasional relief, it never left him to the end of his days. This visitation was indeed "a thorn in the flesh;" and the more so, as its nature was such, that delicacy imposed upon him silence on the subject, and the general ignorance of his infirmity, the existence of which, none who regarded his vigorous appearance, would suspect, often placed him in circumstances of great inconvenience and suffering.

The other circumstance referred to, was, that the establishment of the Theological Institution, had been made the occasion of a mischievous and violent agitation in various parts of the Connexion, by persons who, while they professed great love to Methodism and an ardent desire to promote its purity and efficiency, were doing their

utmost to alienate its friends, and to undermine the very foundations on which it was based. He loved peace. Throughout a long and uniformly consistent public life, he had laboured to promote it; he regarded a contentious spirit as one of the greatest enemies of piety; and he was deeply pained to see the professed subjects of the *Prince of Peace* most industriously employed in sowing the seeds of discord: he justly characterized their vocation as "miserable employment." He remarks on this subject, "I greatly fear, parties are forming that will affect the prosperity of the work of God amongst us. Religion is love; and *whatever operates against love strikes at the very root of religion.* The restless spirit of the times is in operation in the church, as well as in the world. O Lord preserve me unspotted in so foul a place. Amen."

Having divided the long interval between the termination of his labours in the Lambeth Circuit, and the completion of the repairs and outfit of the Institution House among his relatives and friends, he took up his residence at the Institution House, Hoxton, on Nov. 19th. Mrs. William Entwisle, his widowed daughter-in-law, having been requested to accept the office of Housekeeper, accompanied him, an intelligent and spiritual companion in whose society he found great solace and relief; while her activity in domestic matters conduced in a high degree to the order and comfort of this large and important establishment.

The premises occupied were those in which the Hoxton Academy had been conducted; but that Institution having been transferred to more commodious and extensive premises at Highgate, those at Hoxton were offered to the Committee of the Institution on favourable terms. The situation was rather low and damp; but the premises were in many respects commodious, and capable of comfortably accommodating thirty students. Mr. E. thus records his entrance upon the Institution House.

"At ten o'clock this morning, I removed to Hoxton as my residence. O may the Lord be with me in *this house.* Then I may call it *Bethel.* Thou art with me. O Lord, never leave me." He adds, "I feel quite satisfied that my appointment here is of God. O may I be faithful." —And shortly after, while yet unsettled,—"I am now in my study, a quiet solitary room, looking into the gar-

den. I deeply feel the loss of my dear Lucy. But the Lord favours me with his gracious presence, and greatly encourages me to expect from him direction and assistance in my responsible situation, where, I trust, I shall have an opportunity for usefulness beyond any thing I have hitherto known. I do believe the Lord will strengthen and help me. He knows, I desire to live for no other purpose than to do his will, and glorify him with my body and spirit which are his. On thee, O Lord, do I depend."

Several of the students were now in London, accommodated in private houses, until their apartments in the Institution House were ready. In the mean time, their studies were commenced, under the direction of the Rev. John Hannah (now D.D.); and my father began to exercise a truly paternal care for their spiritual interests. He thus records the first opportunity he had of meeting them in class. "Dec. 1, at three, class meeting. Eleven young men met. Three of them prayed, and oh! what power with God. Praise the Lord, O my soul."

The following week, their apartments being fitted up, the students took up their permanent residence in the house; and the plan laid down was brought more fully into operation. At the close of the week, Mr. Entwisle remarks:—"A blessed week in our family. God is with us of a truth. We have much prayer. The young men are much alive to God, and very diligent in their studies. I trust they will get much good here." * * * * "I am perfectly satisfied that I am here by divine appointment, in the order of Providence. And therefore amidst all the outcries at Oldham street, (where Dr. W., a leading opponent, then resided.) my mind is kept in perfect peace; and I trust all opposition will ultimately work together for good. These are trying times in some parts of the connexion; but I am persuaded that this time of sifting, like others which I have witnessed, will eventually be for good."

Still his mind was much pained by the contentious spirit manifested by some of the opponents of the Institution. He feared many persons would be turned out of the way, and that souls might be lost for ever. Referring to the leader of this unhallowed opposition, he remarks, "I would not be in his place for all the world." He felt

especially grieved that the societies in his native town and in the neighbouring circuits, with which his earliest and most delightful recollections were associated, should be among the principal scenes of this mischievous agitation. "It seems almost certain now," he writes toward the close of the year, "that there will be a division of the societies in Manchester, Liverpool, and Rochdale, and perhaps in some other places; but it is better to have a division than to have endless strife and contention. The Lord reigns."

While, however, others were *agitating*, true to his principles, he was intent upon getting and doing good. "I perceive," he says, "*my business* is to *live very near to God*,—to keep my mind calm and quiet, and to endeavour in every possible way to promote the spiritual improvement of the young men committed to my pastoral care. O Lord, guide me with thy counsel; be my teacher and my helper."

Having formerly entertained the opinion that the plan of placing the junior ministers in circuits under the care of experienced and judicious superintendents, competent to direct their studies and to form their ministerial character, might be preferable to that of collecting a number of young men into a collegiate institution, he was naturally led by the circumstances in which he was placed, and by the violent agitation which prevailed, to reconsider the whole subject, while the position he occupied gave him an opportunity of comparing the new plan with the old, the operation of which he had witnessed for near fifty years. A few extracts from his journal and correspondence will put the reader in possession of his views.

"Jan. 3, 1835.—I never entered on a new year in similar circumstances: not employed in the work of a circuit, but placed in this Institution for spiritual purposes. I do most firmly believe the arrangement is providential. My soul prospers. There is much of God in our domestic worship. The family is well ordered: all is regular. The young men are evidently improving in knowledge and in piety; and I trust they will go from hence better fitted for usefulness than they would have been without such a training. I feel deeply my responsibility: much is expected: I am conscious that I am not sufficient of myself. Yet I am not discouraged; my

sufficiency is of God. He employs me, and He will help me."

In a letter to his son, written a few days after, having described his general plan of procedure, he says, "Our family is a *family of love*: all seem to be comfortable; and our domestic worship is delightful. *God is with us.* Mr. Hannah's Lectures, which I attend as often as I can, are most instructive and interesting: they are so, beyond any thing I ever heard. They are simple and plain, yet display profound biblical knowledge, and are attended with *much divine unction*. If those who are afraid lest the Institution should hurt the young men, could see and hear all that passes, they would have different views.

"There are some bad spirits at work. 'The floods lift up their voice,' but the Lord sitteth above the waterfloods, and remains King for ever.' My mind is quite tranquil. I believe I am here by divine appointment. I am endeavouring incessantly to do good. The young men are deeply pious, and very tractable. My own soul prospers. I think I never enjoyed so much of God. I live now. I feel dead to the world. I cease from man. I find in my God and Saviour perfect satisfaction. To Him be glory."

About this time Mr. Entwisle wrote to his venerable friend the Rev. James Wood, of Bristol, who when the subject was under the consideration of the Conference, had opposed the establishment of the Theological Institution, chiefly on the ground that such institutions *had not* generally tended to promote *the piety* and zeal of young ministers; and from a fear that the evils which had appeared in other religious communities would arise in our own. Mr. E. knew that Mr. Wood's objections had resulted from the most affectionate and principled regard to the interests of real religion; that they had been temperately and respectfully expressed at the proper time and in the proper place; that when the question was decided, he cheerfully acquiesced in the decision; and that he regarded the subsequent opposition with unqualified disapprobation. He believed that his venerable friend would rejoice to hear that God was with his servants in the new Institution; and that it was likely to result in the deepened piety and superior qualifications

of our connexional ministry. He therefore wrote to Mr. Wood, and gave him an account of the encouraging auspices under which they had commenced their undertaking: at the same time soliciting such advices as his long experience, deep piety, and sound and discriminating judgment well qualified him to give. Mr. Wood's answer, though not intended for the public eye, will not be unacceptable to the reader. It states indeed some of the grounds of his opposition to the Institution; but now that the controversy is over, the remembrance of these grounds may be salutary. If it be a sound maxim,

Fas est et ab *hoste* doceri,*

much more may we derive advantage from a candid statement of the views of a *dissentient* and enlightened *friend*. In our attempts to promote the interests of the Church of Christ, as well as in our pursuit of personal religion, such a clear perception of the dangers which beset our path as induces habitual caution and circumspection is essential to our safety. And if the statement of Mr. Wood's *pious fears* have the effect of keeping before the Connexion the dangers to which one of its most important institutions is exposed, and exciting to the vigilance by which alone they can be avoided; then may Mr. Wood's objections, stated in a truly Christian spirit, and with humble deference to the judgment of his brethren, in striking contrast with the self-willed and contentious opposition manifested in other quarters, conduce to the efficiency of that institution, the policy of which he doubted; the success of which, when established, he earnestly wished, and would rejoice to see. The following is a copy of Mr. Wood's letter:—

"Bristol, Jan. 20, 1835.

"My very dear Friend,

"I sincerely thank you for your pious letter. It rejoiced my heart to hear that the Lord was with you in your early exercises in the Theological Institution. My view of it is the same as I feebly expressed when in London, but my hostility to it ceased when the vote passed the Conference in its favour by an overwhelming

* It is right to learn even from an enemy.

majority. (If it be of God, I wish it success. If not, may it come to nought.)

"I really have not vanity enough to *attempt* to offer any thing to *you* by way of *counsel* or *advice*. I would rather sit at your feet and learn.

"I will simply state to you the ground of my opposition to the Theological Institution. I felt a fear that we were going out of *the order of God* in the choice of instruments, and their qualifications for carrying on his glorious work among the Methodists:—a work which has displayed the divine perfections,—for none but God could have accomplished it. And he hath done it by the feeblest means, that the excellency of the power might demonstratively appear to be of God, and glory redound to his holy name.

"I had an apprehension that,—at least for some years to come,—less caution would be exercised in the admission of young men to the ministry than formerly. The necessity of a sound conversion and a close walking with God, are held by the Methodists to be essential parts of ministerial qualifications. If these should ever be given up, or modified, or compromised, the glory will depart: erudition alone will not convert sinners to God. I am thankful that you have not only the former guard against the admission of improper persons into the ministry, but an additional *ordeal*,—the Examining Committee in London,—which is sure to have some of the most judicious persons in the body in it, which will counteract the evils arising from a want of judgment in a few of the District Committees.

"Another ground of my opposing the adoption of the Report of the Committee was, the strong tendency which has been generally found in the *association* of young men, whether in a college, in an academy, or in a private house, *to corrupt one another*. Not that this is *necessarily* so: it might be otherwise, and some happy instances have been known of young men who have been mutually helpful, and formed pious friendships, which have been matured by grace, and consummated in glory. But it may be feared, the contrary effects are far more numerous.

"You well know that the present possession of grace does not insure a continuance of it. Self-denial, the

taking up our cross daily, and a keeping the body under, must be duly observed; faith, holy obedience, prayer, and watchfulness must be conscientiously regarded, in order to receive supplies of mercy and grace. Any omission of duty, as really as a direct transgression of the divine law, will cause the Lord to hide his face. A declension in Christian duty will be followed by a loss of Christian feeling; and a loss of Christian feeling will make way for the evil of the heart to shew itself. In some persons this evil appears in levity and trifling. This will tend to corrupt others; especially if the trifler be naturally of a facetious turn of mind, his witty expressions will be fascinating to all who are not on their guard. In other persons, the evil of the heart may appear in a dissatisfied feeling and murmuring expressions; if these expressions be heard by others of the same temperament with themselves, they will operate like leaven in meal, and spread more and more. Wholesome restraints are counted by such an oppressive yoke; and proper application for the improvement of the mind a wearisome employment. Whatever be the besetment of youth, the society of other youths will generally furnish opportunities for its indulgence, and often furnish temptation to draw it out.

"I was likewise led to view the students subsequently to their leaving the Institution, and felt a fear that they would think too highly of themselves, and assume a pompous air as collegians; which would be matter of mirth to the foolish and the gay, of great sorrow to the sincere follower of Christ, and of endless injury to themselves.

"Again: I had a fear that their concern for accuracy might exceed their care to secure heavenly unction; and that their ministry might become a display of fine words rather than the simple gospel of Jesus Christ.

"I had another fear, that they might be led to look down upon those of their brethren who never had the helps afforded by the Institution.

"Other fears arose in my mind; but you will be ready to say, '*you* had fears enough for the whole connexion.' Perhaps so; I will now leave the whole to Him who is the great, the glorious Head of his church.

"The breach made in Lancashire by Dr. Warren's unwise conduct, will, I fear, be ruinous to many simple souls: but I fully expect great good will follow this great

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He dwelt among the students
children, cherishing the most affe
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its attainableness; and by an exhibition of its loveliness, supplied a powerful motive to its pursuit. And not in these meetings *only*,—specially instituted for purposes of Christian fellowship,—but also at all other favourable opportunities, from the fulness of his heart, he spoke to them on the subject of personal religion; at the breakfast, dinner, and tea-table,—in the garden, and by the way-side, he watched for opportunities to speak a word in season, with a view to promote among them deep experience of the things of God.

Having been accustomed from early life to "endure hardness as a good soldier of Jesus Christ," he carefully checked all tendencies towards a self-indulgent spirit; and by his own example, as well as by his fatherly counsels, taught the necessity of habitual self-denial and diligence: often remarking, in Mr. Wesley's words, that 'we must work on earth, and rest in heaven.' With this view he promoted among the students early meetings at five in the morning, for Christian fellowship and united prayer;—and zealous endeavours to promote the salvation of souls by out-door preaching in and about London, and by frequent Sabbath labours in the adjoining circuits. Their morning devotional meetings conduced greatly to their spiritual improvement; while their public labours were much owned of God, in the conversion of sinners, and the revival of religion in several localities chiefly supplied by the students.

His personal acquaintance with Mr. Wesley,—his intimate connexion with the great and good men who took the lead after the removal of our venerable founder,—his extensive knowledge of the early history of Methodism, and the active part which for many years he had himself taken in the management of connexional affairs,—gave him decided advantages in his endeavours to give a right direction to the ministerial character of the young men committed to his pastoral care. This he regarded as his special province, while their theological and literary pursuits were most ably directed by the Theological and Classical Tutors. In his private conversations with the students, and occasionally in public addresses to them, he was able to communicate information respecting the history, polity, progress, conflicts, and triumphs of Methodism, which no existing books

could supply. While extensive observation and long experience enabled him to give them invaluable directions in respect to every part of their future work.

That he might avoid tedious repetition, and that no topic of importance might be omitted, he kept a memorandum of the subjects of conversation and address: though this contains for the most part merely the heads of discourse, with occasionally a little filling up of the outline, yet a few extracts may serve to show *what were the topics* to which attention was directed, and what kind of influence was brought to bear upon the inmates of that important institution.

"Attend to your *personal religion*. 'Take heed to yourselves.' Walk with God. Be with him every hour. Your religion, I am persuaded, is genuine; let it be preserved in a vigorous and growing state. Let it be diffusive. Be examples to believers. Embody religion, and make it visible: then no man will despise your youth.

"You are about to *visit your friends*. Be serious, though cheerful among them. Often retire for secret prayer. Keep up, as far as possible, some order in your reading and studies: your friends will see the propriety of it. In company:—not too long at once. Converse profitably, to edification. Be not forward to speak much of what you have studied and learnt at the Institution. Rather let the benefit appear in your public preaching and private conversation.

"*Beware of levity* in company. Some preachers have indulged in 'foolish talking and jesting.' The very persons who seemed to be pleased at the time, on reflection have been stumbled. If after preaching on heaven, and Christ, and perfect love, you are trifling and facetious, you *unsay* in the parlour, what you have said in the pulpit. O resolve to keep up the character of Methodist Preachers! Always keep in view in private, as well as in public, the great end of the Christian ministry. Let your zeal be habitual, and in constant exercise;—in the pulpit, parlour, and every where. Let every family you visit, be the better for it. Let your conversation, prayers, &c. leave good impressions on all with whom you have intercourse. I can recollect the manner and spirit of some of our old preachers. It was common when in their circuits, to retire as soon as they arrived at a place,

to pray in secret. Their conversation was spiritual and profitable, even to the children and servants.

"*Avoid night studies.* They are injurious to health, incommode families, and are extremely inconvenient to a married man with a family.

"*Rise early.* On this subject I have often spoken to you. It is beneficial to health, favourable to piety, helpful to study and mental improvement, and conducive to good order in the family, and in all respects. When the habit is formed, it is not only easy to rise early, but pleasant: you will not need a monitor to call you. Contrast late and early rising, as it respects tranquility or perturbation of mind, and the comfort or discomfort of others. Late risers are generally late in every thing; often to the annoyance of others.

"Let me recommend *days of prayer*, with *fasting*, or *abstinence*, frequently and statedly. One day in every week observe out of the ordinary way—any day that is most convenient This you will find useful.

"With respect to *marriage*; act according to rule—'Take no step,' &c. Be not hasty: ask advice: pray. Consider, it is a serious thing to enter into partnership for life! Natural temper—discretion—piety—love of Methodism—no aversion to itinerancy. Much comfort or discomfort: usefulness promoted or hindered. Wait, if you can, till your probationary state is finished, before you engage. If engaged, be faithful.

In *preaching*, aim at usefulness. Always preach to save a soul. Let a *present*, free, full salvation always be prominent in your sermons. Let them be plain, simple, earnest. Feel what you say, and let others feel. Not usually *long*. Have short introductions, warm exhortations, and close applications. Beware of formality in your public exercises. Plead for out-pourings of the Spirit. Let me also recommend a reverent use of the sacred volume in the pulpit; a solemn, deliberate repetition of the Lord's Prayer; and a serious, feeling method of giving out the hymns.

"Pay particular attention to *meeting the Societies* on Sunday evenings. Study addresses to the societies as well as sermons: unless you do this, you will not keep up the interest of society-meetings.

"Make a serious business of the *renewal of the tickets*

at the quarterly visitation. Be kind and affectionate, yet *searching*. The Rev. Joseph Taylor is an excellent model. Be sympathising with the diffident, tempted, and afflicted, whether in mind, body, or estate.

"Set up *weekly meetings for the Children*. Talk to them in a way which they can understand. They like to be noticed, and are susceptible of good impressions. They will remember what you say; and the seed may take deep root in their minds, and spring up and bring forth much fruit.

"Attend to *pastoral duties*. *Visit the people*, especially the sick and aged—not for mere chit-chat. Let every person you visit be the better for it. The shepherd goes out in the morning, examines the fences, stops the gaps, seeks the strayed sheep, attends to the diseased, &c. The physician visits his patients, feels the pulse, examines the tongue, inquires respecting symptoms, watches the operation of his medicines, &c. All his previous studies, reading, attending lectures, walking the hospitals, dissections, attendance on operations, &c. had a reference to active employment, and qualified him for his work; did not, however, render study unnecessary. Experience proves the truth or fallacy of former theories, increases his knowledge, or corrects his mistakes: and when study and practice go together, a man is in the way to attain eminence.

"Great advantage will accrue to *yourselves* from pastoral visits, in the peace and prosperity of your own souls, in the knowledge of human nature in general, and in the knowledge of individuals. And *to the people*. You will know their wants; you will be furnished with subjects; you will keep up a variety in your sermons; you will feel that you have access to their minds; you will be able to speak to the hearts of your hearers; their minds, conciliated by your visits, will drink in what you say; and God will give his blessing.

"Perhaps *want of time* will be urged as an objection. Let the schoolmaster, the shepherd, the medical man—allege this as an apology for the neglect of pupils, sheep, patients! Consider. *Pastoral visits form an essential part of the work* to which the Lord has called you, and for which the people support you. The time thus employed will *pay well* for yourselves, and for prosperity in

your work. *Redeem time*—from the *bed*. Ascertain how much sleep you need, and resolve to sleep no more. Redeem time from *company*, &c. Proceed on *system*. Employ an hour or two every day in pastoral visits. Have a list of the people and their residences, in house-row. Call in, and speak individually, according as it is convenient, and pray if practicable. On this plan there would be no difficulty in visiting fifteen or twenty families in a week. This, in addition to the quarterly visitation, would give you an extensive acquaintance with the people, and a mighty influence: even the children would be attached to you.

"*Pray much.*—Imitate that holy company mentioned Acts vi. 4. Prayer is more than half your whole work, and it renders the other half agreeable to yourselves, useful to others, and acceptable to God, through Jesus Christ.

"In *Revivals*,—Take pains to instruct those who are brought under concern, and to ascertain, if you can, whether those in distress are really penitent. Many who are brought under a real concern about their souls, scarcely know at first *why* or *wherefore*, and yet learn afterwards. See Prov. iv. 18. Engage, if you can, old professors, leaders, and local preachers to be active. *Be in it yourselves.* See Mr. Wesley's letter to Adam Clarke, Works, 8vo. Vol. xiii. p. 82. In the revival at Bradford, Yorkshire, in 1820—1823, when 1000 souls were converted, the meetings were *not held late;* one only prayed aloud at once. Sometimes great noises and apparent confusion are unavoidable; yet should not be *forced*. Some persons are *quite formal* in making a noise. Read the accounts of revivals in Milner's Church History, Gillies' Collections, Neal's History of the Puritans, and Cotton Mather's History of the American Churches. See also the Christian Library, Vol. xxx. p. 91, 8vo. edition."

The conscientious *improvement* of every fragment of *time*, the importance of *order* and *method* in all their proceedings, the duty of *punctuality*, were frequent topics of conversation. Humility, Christian simplicity, self-denial, and habitual seriousness were strongly urged, with earnest cautions against affectation, pedantry, foppishness, and an undue desire of popularity and applause. The proper business of Leaders', Quarterly and District Meetings

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with the other officers of the Institution, to prepare them for future usefulness, he had the opportunity of preaching regularly on the Lord's day in the London and neighbouring circuits, and occasionally on the week-night; opportunities which he gladly embraced to the full extent of his strength, and sometimes indeed beyond his strength, his infirmity being increased by the slightest degree of over-exertion. "The most trying part of my complaint," he remarks, "arises from delicacy of feeling. I look well: I am congratulated by many persons who call, on my *looking* so well; and my general health is good, though I am *soon fatigued*. So people wonder why I cannot labour as formerly, and I cannot tell them. Besides, if I preach even in a small place, I am so excited from the acute feeling of the truth and importance of what I am saying, that it affects me injuriously as to the body. Well, I am the Lord's, I feel myself perfectly secure in his hands."

He felt, however, that "all things worked together for his good:" his infirmity, his widowhood, his public labours, his employments in the Institution, his exercises about the spirit of contention which unhappily continued for a while to increase in various parts of the Connexion, all combined to bring him nearer to God, and to raise him to a higher state of spiritual enjoyment than ever before. He thus expresses his feelings when detained at home one Sunday morning by affliction:—

"Feb. 8, 1835.—In consequence of indisposition I remain at home this morning, having to preach at Walworth in the evening. My mind is deeply impressed with the near approach of eternity. There is no feeling of *terror* connected with it, but an *inexpressible awe*. It is a *serious* thing to enter upon an *eternal state*,—a world of spirits,—and into the presence of God. O how shall a sinful worm appear before Him! Shall I, who feel that I am not worthy of a name and place in the church on earth, be associated with that holy company who surround the throne? I do believe I shall, to the praise of the glory of divine grace. *Amazing love!* My heart melts in grateful love: my eyes o'erflow. My dear partners, Mary and Lucy, I believe, are there. My mother, and, *I hope*, my father; six of my dear children; many of the Pawsons, and numbers of my old friends, preach-

ers and people, are gone before. I am following after. While singing the 578th hymn this morning at family prayer, my heart was overwhelmed with sublime pleasure. And this forenoon I have been favoured with unusual nearness to God. Speechless awe—meltings of heart—flowing tears—new resolutions to walk with God. I feel dead to the world. Human praise and censure appear trifles to me. God is my all. May I never forget this day; its enjoyments and its solemn engagements. O Lord my God, help me. Hold up my goings in thy paths, that my footsteps slip not."

Occasionally Mr. E. made excursions to the neighbouring circuits, which he found highly conducive to health, while at the same time they afforded an opportunity of serving the cause of God. One of these was to Whitchurch and Bierton, in Buckinghamshire, places of more than ordinary interest to him, having been comprehended in the Oxfordshire Circuit, when he travelled there. To visit in his 69th year some of the scenes of his labours during the first year of his itinerancy, after an absence of near half a century, could not fail to affect his mind deeply. His account will probably interest the reader.

"May 9, Sat. evening, Whitchurch.—Here I am received with Christian kindness by Mr. Durley and wife, and his two sisters, children of my old friend Mr. Durley, of Bierton, into whose house I introduced the Gospel. He was unmarried when I saw him last, nearly forty-seven years since; now his children, two sons and two daughters, are above middle age, and all truly pious. Blessed be God, instead of the fathers are the children. My friend R. Reece first introduced the Gospel into this village, and the fruit of his labours remains. There is a society of forty members, some of whom are established with grace, and most of them enjoy Christian liberty.

"Whitchurch, Sun. morning.—I rose early, refreshed with sleep; my soul happy in God. These rural scenes delight me. I thought of

'O bless'd retirement! friend of life's decline.'

Preached twice. In the evening, the place was crowded to excess. On both occasions I was drawn out beyond what is common to me. I hope some good was done; my own soul was greatly refreshed. Many friends from

Aylesbury, Oving, Marston, Bierton, &c. were there, but *not one* that knew me when in the circuit.

"Mon. 11.—Rose early, refreshed with sleep. My soul is happy in God. O what a heaven do I enjoy! The Misses Durley and their brothers are pious and sensible: my fellowship with them is sweet. Their father and his pious wife are gone to glory. [See the Methodist Magazine for 1816.] Visited several families, accompanied by Miss Durley. I am so happy, that I am ready to say, 'It is good to be here,' and can hardly repress the desire to labour in such a circuit as Aylesbury. What has God wrought in this neighbourhood?

"At half-past two o'clock, Mr. and Mrs. R. Durley and I set off in a gig for Waddesdon. Here I found J. Deverell, *the only person* I met with, that knew me forty-seven years ago. J. Deverell maried Sarah West, a most mild, pious, tranquil Christian. She is dead, and her daughter is so like the mother, that I could forget the forty-seven years and fancy that it was the same person, only a little older. The mother was under thirty, when I left Waddesdon; the daughter is now forty. She too is pious: her father is seventy-three years of age, and almost deaf. I visited the orchard to which I was wont to retire for meditation and prayer, and could say, 'the Lord blessed me there,' and he is with me to day.

"Tues. 12.—Had a pleasant ride to Bierton, a village into which I first introduced the Gospel forty-seven years ago. There is now a neat chapel that will accommodate about two hundred persons, and a lovely society of fifty members. One man only was left that knew me at that time; but many children and children's children had heard of me. That circumstance, together with my having been published as 'Governor of the Institution,' brought together almost the entire population of the three villages, to whom I preached in the afternoon and evening; and God was with us indeed. Mr. Jas. Durley, the son of my old friend, lives here, and receives the preachers. He shewed me the old arm chair and bureau, and brought out of his treasury three letters sent to his father, one of mine, dated Birstal, 1789, one of Mr. Reece's, and one of Mr. Pescod's, about the same date. These are preserved like precious stones.

"Wed. 13.—After refreshing sleep, rose at five, happy

in God, enjoyed nearness to him in prayer, and renewed my dedication of myself to him. I hope my last days will be my best. Returned home to dinner, better in body and in mind for my journey and labours. Blessed be God for all his mercies."

Amidst the painful contentions which at this time agitated the Connexion, the pretext for which had been the establishment of the Institution in which Mr. E. held so important an office, his mind was greatly relieved by the manifest improvement of the young men in knowledge and piety; gracious visitations from on high were frequently vouchsafed, and the work of grace evidently deepened in their hearts. Among many other considerations which encouraged him in his work, *three* may be here noticed:—1. In those neighbourhoods in which the students preached most frequently, and where, of course, there was the best opportunity of judging of its practical working, prejudice against it gradually died away, and some who had conscientiously opposed the design, from a fear that it would prove unfavourable to piety, convinced of its utility by the results which came under their own observation, became its warm friends and liberal supporters. 2. Some of his highly esteemed brethren who in their own early ministerial career had painfully felt the need of such aids to improvement as were now afforded by the Institution, greatly encouraged him by their well-timed and affectionate correspondence. While Thirdly, they all seemed unanimous in the opinion, that painful as the present contentions were, they were likely to be ultimately over-ruled, like other severe trials, for the advantage of the Connexion.

One judicious brother, who had travelled with general acceptance and usefulness in circuits of considerable respectability, writes:—

"My very dear Sir,

"Having been introduced by you into the Itinerant Wesleyan Ministry, thirty-seven years ago next Conference, I feel happy in addressing you as connected with an Institution which I then greatly needed, and in which, had it then existed, I verily believe I should have got much good. I entered my great work in a very raw, unfurnished state; and little do the opposers of this

well-intended, and, I trust, divinely-approved Institution, know of the difficulties with which such as I have had to contend, through the whole of our ministerial labours to this day. We have had, as it were, to live from hand to mouth, and gather our knowledge as we could;—often in a most confused and desultory manner; undirected, unaided by any previous proper training, either as to the most important subjects for study, or the best books to help us to a correct knowledge of them. Hence how many days, and weeks, and I may add, months, if not years, have been comparatively lost, in reading books not to our purpose; often spending pounds in their purchase, which might have been much better employed. The result has often been a lack of that *clear, full, forcible,* and *useful* exposition and application of God's holy word, which would have rendered our preaching much more beneficial to saints and sinners of all descriptions. It is true,—defective as we have often felt ourselves to be, the Lord has helped us, and I trust done more real good by us than we have ever heard of; but I, for one, have many times *distressingly felt* the want of the very aid intended to be given in the Wesleyan Theological Institution; and were I now only beginning, instead of being near the end of my work, I should rejoice to have a place under your kind, constant, and pious inspection and control; and to receive instruction in every possible way from yourself and the suitable and excellent brethren connected with you."

The Rev. Jas. Buckley, one of Mr. Entwisle's oldest surviving friends, and who had at first doubted whether the Institution plan would answer so well as placing the young men in circuits under the care of judicious superintendents, thus expresses himself:—

"Llanelly, July 8, 1835.

"My Dear Brother and Friend,

"My oft repeated promises to write occasionally to you, would not have been so long suspended, or your last kind and much esteemed letter remained so long unanswered, had not the continued debility which I mentioned in my last, rendered writing a difficult task. Warm affection,—as warm as ever,—has often prompted

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fited by and delighted with
happy should I be, if I had a
that pretty lad.' This was h
Lord in some degree answered
days of spiritual simplicity,—t
dren in Christ. How many w
eyes seen, and our hearts felt
goodness and mercy have follo
life. On *you* the Lord has c
the continuation of your healt
your station in the ministry: a
the high honour of being our E
dwelling of the young prophet
most sincere and affectionate
fervent prayers that the holy
which rested upon our Elijahs
out on the Institution, and rest
your pious care.

"With respect to the wars a
prevail, the Institution is a
men who have been watching a
tunity to agitate the Connexion,
of its establishment, to create
convulsions

fabric of Methodism by open and secret enemies, and by professed friends, Reformers and Radicals; but she still stands firm, and rises in glory; and ever will, so long as the Conference firmly maintains her primitive piety, doctrines, discipline, and institutions. The very devices of her adversaries have been overruled for good, in the present case. An important question is placed at rest, on which some of us have long indulged no small secret anxiety,—whether our institutions, if brought to trial, would stand a legal test; but now Methodism appears, I had almost said, in splendour, in the chief court, and is sanctioned by the highest legal authority in the land.* What we did not know how to accomplish, God has accomplished for us through the medium of the most direful opponents we have ever known. Let us give glory to God in the highest.

"I trust and pray that my brethren, when assembled in Conference, may be directed from above; and that all things may be ordered and settled in the meekness of wisdom for the glory of God and the furtherance of the Gospel of Christ. I can scarcely request the favour of a letter during the Conference, knowing your manifold engagements; but be assured it would be a high gratification to one whose heart is ever with you.

"Yours ever truly and most affectionately,
"JAMES BUCKLEY."

His venerable friend, Mr. Edmondson, writing in the same encouraging strain, remarks:—"What strange things have come to pass since our last Conference. Dr. W——, and his party have done all they could to pull Methodism down; but it stands firmly on the Rock of Ages; and will stand when they sleep in the dust of the earth. I am for old Methodism. My views were always liberal, as you know; but he that touches Methodism AS IT IS, touches the apple of my eye."

On the 22nd of July, Mr. E. attended a meeting at Sheffield, of about seventy preachers and leading lay officers and friends of the Connexion, to converse in a free and friendly way concerning the important and painful business to come before the Conference. "On my way," he

* The allusion is to the Lord Chancellor's decision against Dr. Warren, on the 25th of March.

... May 29th, the C...
met, when the details of the
rience, and labours were read
rously attended. Mr. E. re
be only one heart and one s
that the Theological Institutio
of only six months' trial has
tages. O may the Lord conti
As it is certain I shall spend
Hoxton, I feel more than ever
pious persons fear that the In
that though *now*, all seems to
may be different. I am awar
appears to me to be my *special*
power to establish such *plans*
through God's blessing, perpet
commenced. O Lord, help me.

On Wed. 29th, the Conferenc
old friend and co-eval, the Rev.
President, and the Rev. R. Ne
time was occupied by the painf
out of the mischievous agitatio
which issued in the expulsion
other preachers. The whole of t
ingly distressing to Mr. E.'s mir
things, led him to a still closer
writes on the 8th of August:

in my sphere of action endeavour to glorify thee, and serve my generation."

In this spirit, after a brief visit to Mrs. Dalby and his relatives at Thorner, Mr. Entwisle returned to Hoxton, and resumed his work. The increase of Students entailed upon him a greater weight of care and responsibility; but he was enabled to cast his burden on the Lord. "Twenty-seven young men," he remarks, "all teachable and affectionate, training for the Christian ministry! Perhaps I never had such an opportunity of doing good as now. O Lord, instruct me and help me."

Again he writes in November,—"Last week I was *incessantly* engaged in private or in public; yet it has been a week to be remembered by me. I have experienced 1 Thess. v. 16, 17, 18. 'Rejoice evermore. Pray without ceasing. In every thing give thanks; for this is the will of God in Christ Jesus concerning you.' 'O, to grace how great a debtor.' I feel dead to all below. Glory be to God. Many things in the Church and in my family have combined to *exercise my mind;* but they have not interrupted *my joy in God.* Indeed these things have the effect of bringing me nearer to Him. Under the shadow of the Almighty, I am safe and happy."

In Feb. 1836, my dear father, feeling the need of a little relaxation and change of air, paid a visit to Kettering, where he spent six days. On his last visit he had been accompanied by my mother. Many mournful recollections were awakened by a sight of the places they had visited together; of which he makes affecting mention in his journal. Thus,

"Thurs. 25.—Walked in the field, churchyard, &c. where my dear Lucy and I were wont to walk together. Solemn associations. Dead to the world. I will make my God my all.

"Sat. evening.—Retired to Joseph's study. *Here* my Lucy and I spent many solemn hours together. She is gone. O may I also be ready. Sad remembrances of former days; yet *happy in my God.* He is my portion."

His company and conversation were esteemed a high privilege not only by his son and daughter, but by the people at Kettering, to whom he preached twice on the Lord's day. Gladly would they have persuaded him to

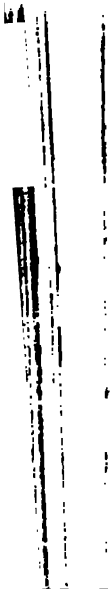
remain longer, especially as the change of air had manifestly been of service to his health; but no personal consideration could induce him to absent himself many days from the post of duty. On Monday, 29th, he took leave of his son and daughter, and returned to his *adopted* children at the Institution.

The agitation of the Connexion continued throughout this year; and "Methodist Reform Meetings," as they were called, were held in London and elsewhere. Mr. E. alludes to one of these in a letter to the Rev. W. Lord, and adds:—"What effects will follow I do not know; but am not apprehensive of any serious injury to our cause. But *I am* afraid many poor souls will be ruined by these contentions. Our opponents act as if they thought it 'meet and right and their bounden duty' to say all manner of evil of us. I am sure, if they *really think* we are what they represent us to be, they ought not to wish to have any communion with us. Ah me! I was in the storm at Dewsbury, forty-eight years ago, and in that raised by Kilham and Co. in 1795, 6, 7, &c. Still Methodism prospers and will prosper."

A few days after my father had entered upon his 70th year, he had the gratification of receiving a visit from his grandson, John Joseph Entwisle, from Baltimore, in the United States of America. He was now in his 13th year, a fine, intelligent youth, and decidedly pious. He had come over under the care of his pastor, the Rev. Dr. Breckenridge, a Presbyterian Minister of Baltimore, who had been deputed by the General Assembly of Presbyterians of the United States, to attend the Meeting of the British and Foreign Bible Society, and other great religious meetings in the British metropolis. Dr. Breckenridge informed Mr. E. that about two years before, the Lord poured out his Spirit in a remarkable manner upon his congregation, and in *one* week, *one hundred* persons found peace with God; that John Joseph was one of them; and that since then, though so young, he had been a consistent professor,—humble, studious, and as to his mind, matured beyond his years. The feelings of a Christian parent under such circumstances, can be more easily conceived than described. It was nearly eighteen years since he had cast the last long, mournful, and lingering look at his first-born on Winmoor, in York-

shire, when about to take his departure for the United States; and now he received his only son and representative from beyond the Atlantic. He had brought with him the large trunk his father had taken out in 1818, and the pocket Bible in which my father had written his name in 1796. He was so much like what his father was, when shortly after the death of his mother, he first left the paternal roof to be apprenticed to his uncle at Manchester, that his grandfather seemed to be carried thirty years back again; and sometimes for a few moments yielded to the pleasing illusion that his first-born, once his joy and hope, was with him. But the agreeable illusion soon yielded to sad remembrances of the painful reality. But he rejoiced that there was hope in the death of his son,—that he should soon meet him in heaven,—and that his grandson, whom he now received as the gift of Divine Providence in his stead, was decidedly pious, and promised fair for usefulness in the world, should his life be spared. His health, however, was in so delicate and precarious a state, that it was doubtful whether the variable climate of England would suit him; and after spending about two years, chiefly with his grandfather, and his uncle at Kettering and Stamford, it was deemed necessary for him to return to his native country, where his health improved sufficiently to admit of his pursuing his studies in Princeton College, New Jersey, where he took his degree as B.A., and qualified himself for the office of private tutor to one of the most opulent families in Louisiana.*

* Since the above paragraph was written, the compiler of this Memoir received a letter from Dr. Breckenridge, now Principal of Jefferson College, Canonsburgh, Pennsylvania, communicating the mournful tidings of John Joseph Entwisle's death. The failure of his health had compelled him to leave Louisiana, and visit Baltimore, his native place, in hope of some benefit from change of air. Here his kind friend Dr. Breckenridge, when passing through on his way to attend the General Assembly of the Presbyterian Church of the United States, found him in a state of extreme debility, and invited him to accompany him on his return to his residence at Canonsburg. He accepted the kind and pressing invitation, and left Baltimore, in company with the Doctor and other friends, early in June. "He accomplished the journey (Dr. B. says) apparently without injury, until he arrived within a few miles of the village in which our college is located. He then became very weak, and sunk rapidly; so that when we arrived at the village, he was too ill to be carried to my house; but



...to provide for the
were most hospitably an
the house of Mr. Bromha
his first religious impressio

It was at this Conferen
ful deliberation, it was dete
those who after four years'

expired at the hotel where the c
hour of his arrival, and withou
was in immediate danger, until h
too far gone to speak, or even be
His decline was gradual, and p
past; until at last being extreme
ture was very sudden and rapid.

"His mortal remains were bo
officers and students of our coll
our villagers, with every demonst
self, previously, in the chapel of t
religious services, given some acc
of my young and very dear frien
impression of profound tenderness
our pupils, numbering considerabl
rious parts of our wide-spread c
and very soothing thing to me, t
nerous men should bear this no
great thoughts, and in all noble
of learning,—to his silent resting-
godly men who compose our facul
this precious youth, to the place a

"It was a strange end of a n
career;—very short.—very brief

full connexion, should be accompanied "with the laying on of the hands of the presbytery." The following extracts from Mr. Entwisle's journal contain a few brief notices of this memorable Conference.

"Wed. July 27.—Dr. Bunting elected *President*. Mr. Newton *Secretary*. *God is with us*. I feel it so.

"Frid. 29.—Business goes on well. *Peace. Harmony. Love.* Praise the Lord.

"Wed. Aug. 3.—Thirty young preachers were ordained by the laying on of hands. It is a solemn service. The President, Secretary, and Ex-President were assisted by James Wood, Joseph Entwisle, G. Marsden, Joseph Taylor, J. Kershaw, J. Sutcliffe, J. Gaulter, J. Hickling, Jacob Stanley, Dr. Fisk, W. Atherton, R. Treffry, and others. Mr. Reece delivered the address, and the Secretary concluded with prayer.

"Thurs. 4.—About a thousand preachers and friends sat down to breakfast at the Town Hall, and nearly an equal number were in the galleries as spectators. A large portrait of Mr. Wesley hung in the front of the gallery. Every thing was well arranged. A season which will long be remembered."

Having received a kind invitation from the Rev. John Angell James, he dined with him the same day. The Rev. Dr. Bunting, and the Rev. Messrs. R. Newton, B. Slater, Jas. Dixon, J. and W. Stamp, and others, shared with him the feast of Christian fellowship at the house of this justly celebrated minister of the Lord Jesus Christ, with whom Mr. E. had had much friendly intercourse when travelling in the Birmingham Circuit, and whose Catholic spirit he had always admired. He much enjoyed this visit, and noted it down in his journal with the remark—"Mr. and Mrs. James are still in the same Christian spirit."

In the evening of the same day, the preachers received the Lord's Supper together, the thirty who had been admitted into full connexion received the elements first. Mr. E. remarks,—"Dr. Bunting's concluding prayer will not soon be forgotten. Surely God is with us."

Towards the close of the Conference, Mr. E. wrote to his old friend, Mr. Edmondson, who had travelled in the Birmingham Circuit, well knew the people, and would have felt peculiar pleasure in being present; had not the

...them. We have b...
divine presence. I have
grace, the spirit of unity, pe

"I dare say your feel
acute. There is something
of a circuit like retiring fro
a 'good hope through grace.
Sutcliffe, and J. Hickling a
of those who knew Mr. W
ever, to see a succession of f
rising up to fill the places le

"I am looking forward to
no distant period, being now
respects my present situation
walks would try me. Yet,
heavy responsibility and many
nected with the office I now
prospers. This world is not
to be where the Lord appoint
assigns me.

"I trust an exemption fron
connected with the charge of a
to your health. You will hav
children, Mary excepted, at Po
look forward to similar circums
pect of being near any of my c
I leave all, however

increased by anxiety; and I find that having breakfast, dinner, and tea in a crowd, is injurious several ways; yet my presence is necessary. My way, however, is clear. I am called to get good, and do good *now*,—always *now*, —leaving futurity. I feel a strong desire to be useful to the students, and a cheering hope that I shall be so."

He was the more encouraged to entertain this hope from the good report he received from time to time respecting some of the students who had already received appointments to circuits; and their own grateful and affectionate acknowledgments of the advantages derived from his pious counsels and example. Of many such communications the following extract may be taken as a sample.

"HONOURED AND REVERED GOVERNOR,

"I COULD not allow this favourable opportunity of writing to pass, without troubling you with a line, if it be merely to express my obligations to you, for the *numerous*, *kind*, and I now more fully prove, *useful* advices you gave me, when I had the honour and privilege to be under your more *immediate* care; for I hope you do not *now* consider me entirely removed from your fatherly governance. I find myself placed in those circumstances which you have so often depicted—a young preacher, placed in an extensive field of usefulness, a subject of many blessings and enjoyments, and exposed to many temptations and snares. These circumstances you have passed through; and I am grateful that I have been placed in a situation where I could be advantaged by hearing those lessons which long experience and careful observation had taught you. I hope to be preserved from those snares which, it is more than probable, I should have fallen into, had I not had the benefit of preparatory instruction. Long may you live to be the useful and happy Governor of a happy and useful Institution! is the sincere prayer of one who has derived personal benefit from your *example* and precept."

He was also much encouraged by a manifest deepening of the work of God in the hearts of the students now under his pastoral care. Though much engaged in pursuing the prescribed course of study under their excellent Tutors, there was satisfactory evidence, that their growth in grace kept pace with their improvement in knowledge.

Special visitations from on high were vouchsafed, which Mr. E. could not but regard as tokens of the Divine approval of the plans and operations of his servants.

On Dec. 3, he writes,—"For some time I have observed with pleasure a deepening of the work of God in the hearts of the students. Twenty profess to have received a sense of the entire sanctification of their souls —'*perfect love*.' I have no reason to discredit their testimony. I have met them twice expressly on the subject, and given them advices, instructions, cautions, &c."

He mentions the same subject with satisfaction in a letter to Mr. Edmondson six weeks later, after further opportunities of observing the deportment of the young men. Though but a small part of the letter relates to this subject, yet nearly the whole of it is inserted, as illustrative of his character and principles.

"Hoxton, Jan. 18, 1837.

"My dear Brother,

"We have indeed, as you say, 'outlived many of our contemporaries.' They are gone to glory. Time appears to me to pass away with increased velocity, and *eternity is here*. The removal of so many old friends amongst the preachers and people, and especially the nearest and dearest relatives, greatly affects my mind; and, I think, profitably; for I am induced thereby to think *almost every waking moment* of the heavenly world, and am rising, I trust, in a growing meetness for the inheritance of the saints in light.

"There are two things that afford me great satisfaction in my solemn midnight hours, when looking into the eternal world. 1. My entire dependance for acceptance with God, for all spiritual blessings, and for eternal life, —is upon the great atoning sacrifice; as *you* and Mr. Wesley express it,

'I the chief of sinners am,
But Jesus died for me.'

2. The Holy Spirit has wrought in my heart a thorough change, insomuch that I find I can be happy, where nothing is *seen* or *heard*, but what is *holy* and heavenly. Nay, more, that I can conceive of nothing so desirable as the place and company and employments above, in the

presence of Christ Jesus my Lord. I give 'thanks unto the Father, who hath made me meet to be a partaker of the inheritance of the saints in light.'

"I am now within twelve weeks of the age of man; and my infirmities put me in mind of it. I feel this severe winter very trying. A bad cough and rheumatic pain, &c. tell me loudly that *this is not my rest.* Is it not among the wise and gracious arrangements of divine providence, that in the decline of life, infirmities increase? Were we as healthy and vigorous at seventy, as at forty, should we not think of building tabernacles on earth?

"Aye! we used 'to talk of some cottage in the wilderness.' Where my *cot* will be I know not. I should find pleasure and profit to be near you, were it in the order of providence. I *must*, ere long, have a temporary dwelling somewhere, unless the Master should call for me. Dr. Bunting lately saw our old friend, *James Buckley.* He lives in retirement: is shrunk into an old man, comfortable in his mind, though unable to work; and wants nothing in this world to contribute to his comfort, but to be near a few of us, his surviving old friends.

"You inquire, 'How are you getting on with the Theological Institution?' We have thirty-one Students, *all* pious;—*some* deeply so. For *many* weeks we have been favoured with an extraordinary influence of the Holy Spirit, the good fruits of which are manifest. Our young men are much blessed in their public labours. They are zealously affected in a good thing. They frequently have early prayer meetings, before the time of being in their studies, which is six o'clock. I assure you, my dear friend, I do all I can to make them *hardy*, zealous Methodist Preachers. I often tell them of our case at *Colne*, our scanty board-money, &c. I think it proper for those who enter into our labours, to be informed of what we have endured in former days. * * * * * *

"I am, my dear friend and brother,

"Yours affectionately,

"JOSEPH ENTWISLE."

It may not be improper here to introduce an extract from a letter written by the Rev. John Hunt, Missionary to Fiji, upon receiving the mournful tidings of Mr. En-

twisle's death. The following paragraphs refer to the period now under review.

"I have always considered it one of the greatest blessings of my life, that I was favoured with a residence in the Institution. I do not now refer to the advantages I there enjoyed in a literary point of view; though for *these* I trust I am truly thankful; but I am especially thankful for the *religious privileges* of the Institution; and these were directly connected, not so much with *what* was taught, as with the *men* who taught us. It is impossible to describe the anxiety manifested by your late honoured father for the spiritual welfare of those under his care.

"In the year 1836—7, the Lord favoured the Institution with a remarkable outpouring of his Holy Spirit. Many of the students obtained the blessing of perfect love; and a serious and devout spirit was more manifest in all, than it had been for several months previous to this blessed visitation.

"This revival was hailed by your dear father with unspeakable delight. The five o'clock band-meetings and prayer-meetings, Friday fasting, visiting the poor and ignorant in their dwellings, and other things which were the fruits of this revival, were exactly what he wished to see in the Institution.

"These things were the more pleasing to our honoured Governor, as he had been for some time greatly exercised about the spiritual state of the young men; and I have no doubt, the blessing came in answer to prayers offered in this distressed state of mind.

"It was a principle with him, that nothing but entire devotedness to God fits a young man for the ministry. Entire holiness, in his opinion, was as necessary for those who wish to *live* well, as for those who wish to *die* well; and no attainments were with him to be *compared to this*. The death of such a man is a real loss to the world."

Mr. Entwisle had now reached "the age of man," as he often expressed himself in allusion to Psalm xc. 10. The circumstances under which he closed his seventieth year, were calculated solemnly to affect his mind. On the evening of April 14th, the last day of his seventieth year, he took tea at Brunswick Place, at the house of his

brother-in-law, the Rev. Henry Moore; three invalid preachers were of the party; all of whom were laid aside by chest-affections of so serious a nature as to render it doubtful whether any of them would ever again be an efficient labourer in the itinerant ministry. To see three comparatively young men, in the prime of life, obliged by affliction to halt in the very midst of their course, deeply affected both of these venerable men; and the more so, as one of them was Mr. Entwisle's only surviving son; the other two were the Rev. Peter M'Owan, and the Rev. John M'Lean. The conversation at the tea-table was most interesting and edifying, and before the little party broke up, Mr. Moore prayed for the three afflicted ministers with a pathos and power that will never be forgotten by them. All three of them recovered in a manner which surprised all who were acquainted with their case. How far the prayers of these venerable servants of the Most High were concerned in their recovery, the day of eternity will declare.

On the following day, April 15th, he writes as follows in his "Birth-day Book."

"At three, this morning, I entered upon my seventy-first year. About that hour I awoke in a spirit of prayer and praise. Blessed be God, my soul prospers. I am dead to the world. My heart is given to God. The *remnant* of my days shall be devoted to him. What awaits me,—and when, where, and how I shall depart this life, I know not. 'My times are in thy hands,' O God. *When*, *where*, and *how* thou wilt: *only be with me*. Let thy rod and thy staff comfort me. Amen."

In the month of June, Mr. Entwisle was much gratified by the receipt of a letter from his nephew, the Rev. James Watkin, dated Nukualofa, August, 1836, giving a delightful account of the progress of Christianity in the Friendly Islands, and accompanied by an autograph letter from the King of Haabai and Vavou, of which the following is a literal translation supplied by Mr. Watkin.

"I, George Taufaahau, write to you, Mr. Entwisle, my friend, to make you know the manner in which I obtained true religion. Christianity was brought to this land: but at first I did not know that Jehovah was the true God, for I was perfectly habituated to the evil practices of this land and of my ancestors; and therefore,

I sat still, i. e. I was carele
and weeping came upon me;
it had been stabbed with a sp
in my mind, and hatred to th
after some time my mind be
the Lord for giving his grac
pardon, because of my merit, o
for there was no redeeming
was plaistered all over with s
bered the death of the Savi
love saved me; and I live, nc
but through his love only; for

"I, George Taufaahau,—I
thers in England and the Chr
to us,—a people that dwelt
knew not the Messiah, the Sa
greatly glad in your love to
bury (hide) the knowledge of
selves: but have made it knc
might have that sure refuge; a
to part with your children tha
Gospel to us, by which we knc
tion.) For if you had not had
we have known the commands
your love we know the living G
my loving friends in the Lord

you will be pleased with its contents, coming as it does from the most remarkable Friendly Islander of the present day; who, had he not become a Christian, would, instead of being, as he is, a blessing, have proved a curse; the Friendly Islands would have been again the theatre of horrid war; but the lion has been transformed into a lamb."

The above letter is the more valuable from the circumstance that when it was written, no one was at hand to suggest any alteration in the phraseology. The sentiments and the language are all the writer's *own*, and add to the many proofs already existing, that real religion—the work of the Holy Spirit in the heart of man—whatever the peculiarities of phraseology employed in describing it, is essentially the same all the world over. Two of King George's expressions would probably remind the reader of the effect produced by St. Peter's preaching on the day of Pentecost, when his hearers were "*pricked in their heart;*" and Mr. Wesley's account of his own *justification* during the reading of Luther's preface to the Epistle to the Romans, at the meeting in Aldersgate street. "While he was describing the change which God works in the heart through faith in Christ," says Mr. Wesley, "*I felt my heart strangely warmed,*" &c. See Wesley's Works, 8vo. Vol. I. p. 103. So King George speaks first of feeling "as though stabbed with a spear," and after some time his "mind became warm."

In another letter he gives an affecting account of the intermediate process. "I went to my sleeping apartment, and there came great sorrow and weeping to me, for my mind was very much pained. I slept, but woke when the cock crew, and again I wept until day. Then I walked about, but still I wept, for my mind was greatly pained. The Lord broke my heart truly, and forgave my sins."

During the Leeds Conference, Mr. E. was kindly entertained by his esteemed friends, Mr. and Mrs. Vickers. He also availed himself of the opportunity of visiting his daughter, Mrs. Dalby, who now resided at Tadcaster, and his relatives at Thorner—a village dear to him, and which he never visited without profit.

Few memoranda made during this Conference are found among his papers: none of public interest. The

most material relate to himself and his family. Contrary to the determination which he had formed twelve months before, he consented to remain at the Institution another year. God had evidently been with him,—his health was in much the same state,—and no suitable successor yet seemed at liberty. A conviction that the Institution was still his providential post, determined his course.

Shortly after Mr. E.'s return to Hoxton, he mentions certain new symptoms, which led him to think he might be *suddenly* called.

"Sep. 7.—For some days I have had symptoms which I am apprehensive, are indications of a *tendency* to palsy or apoplexy,—dizziness, loss of memory, a prickling in my left hand, arm, &c. and a *dull pain* in my forehead. These symptoms loudly call upon me to 'set my house in order,' in all respects, both in relation to things temporal and eternal. Death and eternity seem to be near; *they must be*, according to my time of life, even if no disease remove me *soon*. Well, I can say with *humble confidence*, 'For me to live is Christ; to die is gain.' *I have firm repose in the blood of Christ.*

> 'When from the dust of death I rise,
> To claim my mansion in the skies,
> Even then this shall be all my plea,
> Jesus hath liv'd, hath died for me."

"Sat. 9.—Visited Mr. Treffry, who is confined to his bed by illness. In my way to his house, I had in an unusual degree the symptoms referred to on the 7th inst. Several times I thought I must return home, lest I should fall in the street. However, the symptoms abated. O Lord, I am in thy hand: I feel no alarm: but I am impressed more and more with the necessity of being fully ready for my great change."

The symptoms just mentioned, alarming to his friends, though not to himself,—but ill prepared Mr. E. for the increasing care and responsibility necessarily arising out of a considerable enlargement of the number of students. To this subject he refers in a letter to his son, dated Sept. 27:—

"We shall have thirty-four students living in the house; and twenty out-door students, who will be lodged

out, as far as practicable, with the preachers, but to breakfast and dine with us, that they may be in the Institution from half-past six in the morning till after dinner; so that every one on the List of Reserve will have the benefit of the Institution, till called out into the work. You will perceive from this statement what a family we shall have,—fifty-four at our table every day—besides Mr. Jones, your sister, myself, and the servants! I shall now have *three* class-meetings every week: besides this, the government and discipline of so great a number. I feel my responsibility: O may I obtain mercy to be found faithful! *Fifty-four* men training for the Ministry! What a charge! To be the spiritual pastor of so many, deeply impresses my mind. 'Who is sufficient for these things?' Pray for me."

The constant living in a crowd at this advanced period of life, did not tend to relieve the symptoms complained of; and it will excite no surprise to learn from the following memorandum, that they rather increased than abated.

"Sat. evening, Oct. 7.—The symptoms mentioned Sept. 7th, continue. This evening the prickly sensation in my left hand, arm, and leg, has increased. While shaving, I felt considerable inconvenience. I bowed before the Lord, and made a surrender of my all to Him. Never did I more deeply feel my unworthiness: I am 'less than the least of all saints,' yet have confidence in my God and Saviour. The contemplation of my departure is solemn, but produces no uneasy feeling in my mind. I cannot doubt my interest in the Saviour. I have firm repose in the blood of Christ."

"It is very probable that my ability to fill my present situation will not be protracted beyond this year. Nor is it *likely* that I shall be equal to the proper work of a Methodist Preacher in any circuit; and I could not be happy in doing *half-work*. I could preach almost every day with comfort and delight; but could not *walk*, visit the sick, exercise pastoral superintendence over the flock, and attend Leaders' and other meetings, as I ought to do. I expect I must become a supernumerary preacher, unless the Lord *take me to himself*. O how wonderful that such a creature as I am should be warranted to expect this. Well, while I can work for God and man, I

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Mr. Entwisle had, as may l

Treffry, and others, who think it is quite proper in my case, especially as my *medical* friends think it would be unsafe for me to remain. There are symptoms, which in their opinion, render it necessary for me to be exempted from the responsibility and care connected with my office here. For the same reasons, it would be improper for me to undertake a circuit. Of course I look forward to that situation in our connexion which Dr. Clarke called '*Super-miserable.*' I have not *that* view of it. If indeed I were to retire without the opportunity of preaching *according to my ability, I should be* miserable. Preaching does not hurt me, especially if the chapels are not too large; and I enjoy it more than ever, blessed be God.

'Happy if with my latest breath,
I may but gasp his name;
Preach him to all, and cry in death,
Behold, behold the Lamb!'"

"The change to which I now look forward is, perhaps, my last change before my final remove to a future state. Of course, my mind is solemnly affected, though perfectly satisfied that it is in the divine order. After fifty-one years' uninterrupted labour, I must feel deeply, though *not painfully.* Still I *may* and I *shall* labour. My desire is expressed by our poet, when he says,

'My body with my charge lay down,
And cease at once to work and live.'

"We have now fifty-two students. They are excellent young men: without *one* exception, *studious* and *pious.* The prospect of a succession of faithful ministers in these young men is *very cheering.* I trust a successor to me will be found that will *train them up for Methodist Preachers.*"

The concluding paragraph is quite characteristic. His very soul was bound up with the interests of Methodism, which he believed to be eminently, though not exclusively, *the work of God.* He forgets himself in his concern for the advancement of this work. When he can no longer do justice to his own convictions of duty in reference to it, he beckons to another more efficient to occupy his post. And in the otherwise gloomy prospect of comparative retirement from a work he loved more

than life itself, he is cheered with the hope of a succession of able ministers of the New Testament, and willingly submits himself to decrease, in the assurance that they would increase, and efficiently carry on the work, when he should be gone to his reward.

Early in January, 1838, at a General Meeting of the Committee of the Institution, Mr. Entwisle gave formal notice of his desire to resign his office at the ensuing Conference. His brethren, the preachers, and the lay members of the Committee treated him with all possible kindness and respect: they expressed their regret that on account of his infirmities he deemed it expedient to retire; yet unanimously agreed that he was acting aright, and that it was honourable to give them notice of it so early. So much was said expressive of their esteem and love, that his mind was deeply affected.

Having now determined to leave the Institution, and communicated his decision to the Committee, his mind was at rest; and during his remaining term of residence at Hoxton, all his powers were exerted for the benefit of the students, who were greatly endeared to him by the prospect of separation at no very distant period.

Another important question, however, still remained to be settled: *where* he should pitch his tent during his remaining sojourn in the wilderness. Many suggestions were offered to him. The writer of this Memoir, and his wife, whom Mr. E. loved as his own daughter, and who most tenderly reciprocated his affection, would have esteemed it a great privilege and honour, could they have prevailed upon their revered father to reside with them. His son gave him a pressing invitation to do so, urging as a reason in favour of this arrangement, that it would give both him and the circuits in which he might labour all the advantage of his long experience in the conduct of its affairs, as he would be able to use greater freedom with his son than with any other minister who might happen to superintend the circuit in which he might reside. His son was the more disposed to urge this, as it had long appeared to him that the Connexion sustained serious loss in the retirement of venerable men, who though no longer physically capable of the full work of a circuit, are nevertheless in *all other respects* better fitted than ever advantageously to direct its affairs. To this,

however, Mr. E. objected on the ground, that his son as an itinerant had no settled dwelling-place; that he felt it undesirable to spend his last days among comparative strangers; that having been a housekeeper for forty-six years, it would be most agreeable to have a house of his own; and that his age and growing infirmities rendered it *necessary* to have a settled home the residue of his days. "Your proposal is kind," he remarked, "but I cannot bear the idea of removing from circuit to circuit. While I was *effective*, I never felt a desire to remain longer than the usual time in any circuit, however agreeable; nor any reluctance in going to another place. I considered *I was in the divine order*, and *was happy* therein. Now, my feelings are different. I must, if spared, be *chiefly* in one place; and it is pleasing to be at no great distance from one's relatives, and amongst old friends. I cannot rationally reckon upon many years' pilgrimage in this world; and my great concern is to be in a situation *retired*, and favourable to personal religion, that I may be fully prepared for my change whenever it may come: and at the same time endeavour to do all the good I can *in my way home*.

"My mind inclines to some part of Yorkshire: at present, however, I do not determine as to the place."

Many were the affectionate and urgent invitations received by Mr. Entwisle from old and esteemed friends, to go and spend his remaining days among them, when they learned that he considered it his duty to retire from the itinerancy at the Conference. Bristol, Manchester, York, Leeds, Birmingham, and many other places contended for the honour of contributing to the comfort of his latter days. And noble-minded friends in several of these places made proposals to him highly honourable to their Christian liberality, would he but fix his residence among them, and give them just so much of his labours as might consist with health and comfort. These marks of affectionate esteem comforted but humbled him. He earnestly sought divine direction. Prov. iii. 6, had ever been a favourite text with him: his life had been governed by an obedient regard to the precept, and he had amply verified its connected promise; he had been in the constant habit of recommending it to the young as their motto and rule of life; for several years in succes-

sion the compiler of this Memoir seldom received a letter from his father which did not contain some reference to Prov. iii. 6. It was not *now* the time to desert his principles. He asked counsel of God; he confidently expected it; and in humble reliance upon divine guidance, he endeavoured to exercise a calm and dispassionate judgment.

His mind, we have seen, turned towards Yorkshire. Manchester was his native town, but "his world there was dead." His only surviving son had no certain dwelling-place. His only daughter was settled at Tadcaster, in Yorkshire. Towards the latter end of March, he paid her a visit, and took the opportunity likewise to visit old friends at Thorner, Leeds, and Roundhay. At Tadcaster, he found a house which he thought would just suit him. He says,—"The sacred cloud seems to rest here. The salubrious air will be conducive to my health: the quietness of the situation, and the convenience and comfort of the house and garden, I feel to be great blessings which I shall enjoy as the gifts of my gracious God. A field of usefulness appears to present itself in connexion with retirement. The population is estimated at 2500, of whom 230 are members of our society. A few old friends remain; and some children and grandchildren of old friends are pious. It is within reach of York, Leeds, and other places, where I may preach as I am able. And I may visit the sick and aged, to my personal advantage and the benefit and comfort of others. Here, then, I think I must *pitch my tent*. If so, here will I build an altar unto the Lord my God. I am in the last stage of my pilgrimage. I have no desire for a prolongation of life for its own sake. The Lord knoweth, I do not wish to live another day for any other purpose than to get more good to my own soul, and to be useful to others.

"I feel a little jealousy over myself, lest I should expect too much from retirement. 'All our removes in this world are from one wilderness to another.' Well; but if the Lord be with me, I may say,

> 'Thy presence makes the happy place,
> And opens in the wilderness
> A blooming paradise.'"

The reader is already aware that Mr. E. was in the habit of observing his birth-day with peculiar solemnity. It was always a day of prayer and praise; of deep humiliation before the Lord, and of self-dedication to his service. The circumstances under which he completed his seventy-first year, deepened these feelings of solemnity, and called forth the following remarks:—

"April 15, 1838.—At three, this morning, I entered on my seventy-second year. It is almost incredible! The scenery of my past life passes before my mind like that in a dream. I shall soon bring my 'years to an end like a tale that is told.' For two or three days I have felt exceedingly enervated; and the company, business, and bustle of the last week have been perplexing. The temporal concerns of the Institution are oppressive; and my loss of memory lays me under great inconvenience. I have had a broken night; was indisposed to sleep until late; awoke about three o'clock, as usual on my birth-day; felt my obligations to God; repeated part of the hymn, page 221, 'God of my life,' &c. with much feeling; and rose between five and six. My head was bad, and other symptoms rather distressing. Hereby I am put in mind that *my time is short*. Never did I enter upon a new year as I do this day. After fifty-one years' uninterrupted labours, I am about to retire into a corner; but it is, I believe, in the divine order. Of this I am perfectly satisfied. And I feel a willingness to *be*, to *do*, or to *suffer* whatever the Lord pleases.

'Lo! in thy hand I lay,
And wait thy will to prove.'

All my worldly affairs, as to the disposal of what God has intrusted me with, are settled. I ardently desire that every sacred moment may be devoted to my God and Saviour. I feel,—*deeply feel*,—that I am making up my accounts against *that day*, when 'every man shall give account of himself unto God;' and have confidence that I shall give them up with joy, and not with grief, through the blood of Jesus. I never felt, as I do now, feebleness of body and of mind; and my need of Jesus. But I bless God, my soul reposes in him. *He is mine*, and *I am his*, I believe, *for ever*. 'O to grace how great a debtor!' 'For me to live is Christ; to die is gain.'"

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and improved mind, and is preparing for usefulness in the church and in the world. My heart is filled with gratitude to my gracious and merciful God for these favours, which afford great relief to my mind this morning.

"My present circumstances excite in my mind peculiar feelings and deep solemnity. The departure of my dear John Joseph; the probable separation from my dear daughter-in-law, at least for a few months; the bustle of packing; the approaching Conference; the removal from my present situation and office; my retirement from the itinerancy; my residence if God will, for a season, at Tadcaster; and the alarming state of my dear Joseph's health;—all combine to induce in my mind inexpressible feelings. I feel that I must,—I can,—and I will, make my God my all. In him I find all I need to make me happy, even in the absence of all creature comforts."

The precarious state of his only surviving son's health rested with a constant weight on his spirits. He was considered to be in great danger, and Mr. E. was of opinion, with the physician, that nothing but perfect rest could save him. Mr. E. remarks, "I can trust in the Lord, and commit to him my all. *Still I feel deeply. He hopes* soon to enter upon his work, at least partially. I have *more fear than hope.* O for resignation. Lord, prepare him and me for the event. Thou doest all things well."

He wrote to him in the most affectionate and consolatory manner, and urged him to *rest* a year. "My dear Joseph, this is a time of trial," he says, "to you, to your dear partner, and to me. Clouds and darkness surround us. *Now is the time to exercise faith*—to trust in the Lord with all our hearts, and not lean to our own understanding. WE ARE IN GOOD HANDS. I hold by that saying of our Lord, 'The very hairs of your head are numbered.' IT IS TRUE. Be not discouraged: 'All things work together for good to them that love God.' Fear not; only believe. *My* judgment, after deep consideration and prayer, is, that you should make up your mind to '*sit down*' *for one year.* During that period, you will have a fair trial; and if we are spared till this time next year, we shall see our way plain. Fifty years ago, riding through an extensive forest, in Oxfordshire, in a thick fog, I rode in a circle for about half an hour,

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not only from the House-Governorship, but also from those active duties connected with the Itinerancy, which he has now discharged so usefully and honourably for fifty-one years. The Conference expresses its hope that by the blessing of God on this relief from the onerous and exciting duties to the performance of which his office in the Institution has called him, his days may be lengthened; and that he may be long permitted to render important service both to the Institution, and the Connexion at large."

At the close of the Conference, Mr. E. remarks:—"Never did I attend a Conference more characterized by Christian temper. Several regulations were agreed upon, which, if carried out into practice, will be highly beneficial to the societies and to the world.

"N.B.—My dear Joseph and I appear on the list of Supernumeraries. This affects my mind at times. 'It is the Lord.' I trust that after a year's rest, he will be able to resume his labours. However, I am persuaded that the very hairs of my head are numbered. I leave *him* and *all* in the hands of the Lord."

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of his death, being more copious than for many previous years, supplies, with but few interruptions, an autobiographical sketch of the history of his remaining days, and will enable his numerous friends to receive as from his own lips the edifying recital how God continued to "guide him with his counsel," until he "received him to glory." The extracts must necessarily be brief, and many particulars deeply interesting to his family, and perhaps not less so to an extensive circle of friends, who regarded his visits almost as those of an inhabitant of the celestial world, must be passed over, or the limits within which this Memoir must be included, would be greatly exceeded.

"Sun. Sept. 2, 1838.—My last Sunday at Hoxton. Ah! how rapid the motion of time. It is four years since I undertook the government of the *Institution family*. I have endeavoured conscientiously to discharge the duties of my office; my eye has been single; but I have failed very much in doing it in the degree which I desired. I retire, however, with 'a conscience void of offence toward God and toward man;' in peace with every member of the family; and with the esteem of my brethren in the ministry. 'Yet not I, but the grace of God which was with me.' To him be glory. Amen. I look forward to a plan of usefulness in my retirement, on a small scale, with pleasure. My general health is good. I *may live* a few years. If so, I trust it may be to good purpose. And if it should please God to call me *soon* and *suddenly* to appear before him, O may I be found *quite ready* for my *final* change. 'Jesus, in death remember me.'

> 'In death as life, be thou my guide,
> And save me, who for me hast died.'"

"Wed. 5.—Took leave of Mr. Moore. Perhaps we shall not meet again in this world. May we meet in glory. *Much excited* in my feelings on this last day at Hoxton."

The following day, Sept. 6, Mr. E. took leave of the Institution and its inmates, and having spent a few days at Birmingham and Manchester on his way, arrived at Tadcaster, on Tuesday, Sept. 18. A few days after, he writes:—"Now I am settled. O how I enjoy this re-

tirement. May I improve it." The following Saturday, he adds:—

"Sept. 29. My study, Tadcaster.—Here I am, retired from the world. After wandering about fifty-one years, my tent is pitched here. I am persuaded it is in the divine order. Here I can enjoy *retirement* and *company* —company of the *best kind*,—the company of the excellent of the earth, and of my children and grandchildren. I have also an opportunity of preaching as often as I please; and I trust the Lord will enable me to labour successfully."

At this time, my father occupied a good house, pleasantly situated on the western bank of the river Wharfe; his family consisted of the two Misses Dalby, his granddaughters, and the servant-maid. His son-in-law and daughter, Mr. and Mrs. Dalby, lived within two minutes' walk. Their eldest daughter was his housekeeper.

Having mentioned in his journal the agreeable situation of his house, and the pleasantness of his compact little family, he adds;—

"I feel grateful to God for these comforts in the land of my pilgrimage: and am so satisfied with my lot, that I have a jealousy over myself, lest I should build a tabernacle and say, 'It is good to be here.' So far as I know my own heart, I am enabled to keep these things in their proper place in my esteem and affections."

In compliance with the urgent invitation of his friends at Manchester, he paid them a visit about the middle of October, and spent a little more than three weeks in his native town and the neighbourhood. It was during this visit that the Centenary Meeting was held there. His soul was filled to overflowing with holy joy and gratitude to God on this occasion. In a letter to his son, in which he gives an account of the proceedings, and of the extraordinary liberality displayed, he says:—"About two hundred friends from all the adjacent circuits, Leeds, York, Hull, Halifax, Birmingham, Newcastle-upon-Tyne, Sunderland, &c. &c. and about seventy preachers, assembled. Unanimity, harmony, and brotherly love, abounded *beyond any thing I ever witnessed*, or EXPECTED EVER TO SEE. O Joseph, I wish you had been present; it was a Pentecostal season. 'The best of all is, God is with us.'"

Almost immediately after his return from Manchester, he received a Circular from the Centenary Committee, requesting his attendance, if possible, at meetings to be held in Leeds, Sheffield, Liverpool, and other considerable towns; to which he sent the following reply, addressed to James Wood, Esq. Manchester. A copy of the reply was found among his MSS.

"Tadcaster, Nov. 20, 1838.

"My Dear Sir,

"I have received the circular in which notice is given of the meetings of the Centenary Committee at Liverpool, &c. &c. In looking over the list, I perceive that the meeting at Leeds is fixed for Monday, Dec. 17th. I purpose, if God will, to be there. Unless my friend Reece be there, no preacher but myself will be present who travelled in Mr. Wesley's life-time! Soon all 'the elders that outlived Joshua' will be gone to their reward. Still, it may be said, 'The best of all is, God is with us.'

"I can recollect many of Mr. Wesley's sayings on his visits to Manchester. On one occasion, on his return from Ireland, after a dangerous illness, he met the society, and spoke of his feelings when he conceived that he was about to depart this life. His *words*, and *looks*, and *evident emotions*, made such an impression on my mind, that while memory is retained, I cannot forget them.—"I looked around me and said, What have I been doing these fourscore years? Which way soever I looked, I found nothing to rest upon, but 'I the chief of sinners am, but Jesus died for me." While speaking thus, the tears ran down his venerable cheeks.

"On another occasion he said:—'*Some people say, when my head is laid, all this work will come to nothing. So it might, if it were the work of man. But* IT IS NOT THE WORK OF MAN: IT IS THE WORK OF GOD; and it will spread more and more, till the knowledge of the Lord shall cover the earth, as the waters cover the sea.'

"The Centenary brings these things to my recollection in a vivid and delightful manner. And I regard the last saying of that venerable man as *prophetical*. And I may add,—the succession of faithful men among the preachers, and the constant accession of sound converts, confirm in my mind that persuasion. And the

unanimity, brotherly love, and liberality, witnessed by me at our late meetings in Manchester, give *additional firmness* to my confidence that 'the Lord will be the glory in the midst of us, and a wall of fire around us.'

"An excellent spirit prevails among our people here. I beg my respects to the excellent persons who form your Sub-Committee, and their families, not forgetting Mrs. W. and your excellent daughters. I am, dear Sir,

"Yours affectionately,

"J. ENTWISLE."

Mr. E. had taken a severe cold while in Manchester, which had been so much increased by several excursions to Wetherby, Selby, Bradford, and other places, in the months of November and December, that he found himself too unwell to attend the Centenary Meetings at Leeds, Hull, and some other places where he was expected. He remarks on the occasion:—"I have found it *a cross* to be absent from the late Centenary Meetings; but from a persuasion that it is the Lord's doing, I am content. I find, day by day, additional proofs that the 'outward man decays.' I cannot bear cold weather as formerly: my hands and feet are *seldom warm*: my head is strangely affected, so that I cannot read and study as formerly: my memory fails more than ever. These and other symptoms put me in mind that I am in the last stage of life. If spared a few years, it is probable I shall be laid by in the winter. I resolve in the strength of grace to consecrate the residue of my days to him. I regret, in looking backward, that my bodily and mental vigour were not more strenuously exerted for the glory of God and the good of man in former years. O Lord, pardon my omissions!"

"Sat. evening, April 6.—My study, Tadcaster. In this retired place I sit all alone: only God is here. He searches my heart, and tries my reins. I am transparent before him. The thought is solemn! awful! yet not terrific. Holy, holy, holy, Lord God Almighty! While I contemplate thee as glorious in holiness, I revere thee. I lie in the dust at thy feet. I am vile. Yet I have confidence in thee, as *my God in Christ*,—my Father. Wonderful grace! that has pardoned and adopted a poor sinner! 'O, to grace how great a debtor.' May my spirit

and temper, and whole deportment correspond with my high and holy calling.

"April 15, 1829. Bradford.—Retired to rest last night *without fatigue*, though I had preached twice in the spacious chapel at Eastbrook, to large congregations. As usual on my birth-day, I was awake at three in the morning, the hour in which I first breathed the vital air seventy-two years ago. Now in my seventy-third year, I am going rapidly down the hill.

"This time last year, I was much engaged in prayer for direction about retiring from my office in the Institution. I believed then that I was following the *sacred cloud;* and I am now perfectly satisfied that it was in the divine order that I retired. My health is greatly improved. I can work for God in public more frequently and with less fatigue. Preaching is my delight: and I have opportunities for it. I have symptoms of old age, yet nothing that indicates the breaking up of nature. *It is possible*, I may be continued on earth a few years. If so, my mind is made up to live to God and serve my generation according to his will. And I wish to live every day as if I were going to glory *soon*."

During the spring of this year his visits to the neighbouring circuits were frequent; and he was much refreshed in spirit by intercourse with old Christian friends in York, Leeds, Bradford, Birstal, Huddersfield, Sheffield, Hull, and other places. In *almost* every place, he met with some of his spiritual children. It was highly encouraging in the evening of life to meet with so many proofs of former usefulnes.

Every excursion abroad seemed to endear his own beloved home. On his return from Sheffield, he writes:—

"I bless God for my quiet, retired habitation 'Visits, and crowds, and company' *incommode me* in body and mind. Here I sit, happy in God, gazing on his works, the river, fields, cattle, and the open firmament.

'These are thy glorious works, Parent of good,
Almighty! thine this universal frame.'

'And will this Sovereign King
Of glory condescend?
And will he write his name
My Father and my Friend?
I love his name, I love his word,
Join all my powers to praise the Lord.'"

In the same happy frame of mind, he thus expresses himself on the 21st of June:—

"In this retired place, cheerful solemnity rests upon my spirit. The scenery before me is interesting and delightful. The river Wharfe flowing downwards towards the Ouse, the Humber, and the sea; the fine bridge with nine arches, the houses and trees on the rising ground opposite, and a mind at peace, that sees the wisdom, and power, and goodness of God in his works—all combine to inspire pleasure; while the recollection of my dear Mary and Lucy, and so many of my children who have been removed from me, induce feelings of deep solemnity.

"I have been looking over my early journals. I admire the infinite mercy and grace of my God and Saviour. In the year 1783, he drew me into intimate communion with himself. In August that year, on my way home, after preaching on Sunday evening at Levenshulme, O what a manifestation of God to my soul! In a narrow, solitary lane, near Chorlton Hall, (about where St. Luke's Church now stands,) the Lord did in a most remarkable degree reveal himself to me. In the year 1784, coming from Davyhulme, I experienced something similar. Every *day* and *hour* I 'walked with God.' 'Goodness and mercy' still follow me, now that I am 'old and grey-headed.' *I believe it shall be so even unto the end.* 'He hath said, I will never leave thee nor forsake thee.' O may heart and soul cleave to him moment by moment."

The Conference this year was held at Liverpool. Mr. E. attended, and was kindly entertained at the house of his old friend Mrs. Hill—a venerable Christian widow, in her seventy-ninth year, who seemed to live habitually in the very suburbs of heaven. The society and conversation of these aged Christian friends, were sources of mutual pleasure and profit; and furnished a fine specimen of the dignity, peace, and holy joy shed by genuine piety over the declining years of the eminently spiritual and devout followers of the Lord Jesus.

The opportunity afforded by the annual assembly of the preachers for meeting old and esteemed friends was more highly prized, as advancing years diminished the probability of meeting again; and the public religious services were invested with deeper interest as the asso-

ciates of his early days were transferred from the service of the sanctuary below to the employments of the temple above. Sunday, Aug. 4th, especially, he chronicles as a day of holy joy, when he feasted as on marrow and fat things. In the morning, he heard the Rev. R. Reece, at Pitt street Chapel; and in the evening, at Mount Pleasant, the Rev. John Lomas, the amiable and talented son of his earliest and most intimate religious friend. Of the former he says, "It was a most excellent sermon, calculated to do much good. My own soul was fed as with marrow and fatness. I trust I shall be better for it to all eternity. My mind was thrown back fifty-two years, when we entered upon our ministry together at Oxford." Mr. Lomas's sermon, which was on Rom. v. 1, 2, he characterizes as "clear, judicious, energetic; surpassing any thing I ever heard on justification by faith."

An event occurred at this Conference which was a source of great pleasure to Mr. Entwisle, and awakened feelings of the most lively gratitude to God. A year's rest and residence upon the south coast of Cornwall had, by the blessing of God, effected so great and unexpected an improvement in the state of his son's health, that he was enabled to resume the regular labour of a circuit, and received an appointment to Tadcaster; so that Mr. Entwisle had now the prospect of daily intercourse with the only two surviving members of his family. The writer of this Memoir may perhaps be permitted to say, without exposing himself to the imputation of egotism, that he has ever since regarded it as a most merciful arrangement of Divine Providence, that just at this juncture, when an opening occurred into the Tadcaster Circuit, his health was unexpectedly restored; so that during the last two years of his revered father's life, he was permitted daily to enjoy the privilege of his society and counsels, and of ministering to his comfort. Little did he then imagine that the privilege was to be so limited in its duration. Such was the appearance of vigour and health on his arrival at Tadcaster, that he often indulged the hope that his revered parent's life might be spared yet many years;—perhaps to the age of Mr. Wesley or Mr. Moore;—but ah! the solemn hour of separation was nearer than any one imagined.

On Mr. E.'s return from the Conference, he took Manchester, Todmorden, and Sowerby Bridge in his way. These scenes of his childhood and early ministerial labours revived many recollections which gave increasing intensity to his sense of obligation to redeeming love, and to his gratitude for preserving and abounding grace. "O what blessings and comforts," he writes, "has the Lord reserved for me *now* in the time of old age. Glory, glory, glory be to thee, O ever-blessed and glorious Trinity, whom I adore as the ineffable Triune Jehovah! Let not the Lord be angry with a sinful worm. My mind is absorbed. I cannot comprehend, but I lie in the dust, and adore."

Almost immediately after his arrival at Tadcaster, he received tidings of the death of one of his highly esteemed brethren, with whom he had enjoyed refreshing intercourse during the Conference. "My old friend and colleague," he writes, Aug. 30, "James Buckley, has finished his course. He was at the Conference, and seemed to be rather better than usual. He was present at the sacrament of the Lord's Supper at the close of the Conference. That evening he was taken ill, and in a few days died in the Lord. I knew him when a boy at Oldham. He was a man of genuine piety and integrity. After travelling forty-two years he retired for want of health, still labouring to do good. I spent several hours in private with him at his lodgings in Liverpool. We talked over old times, and he gave me some account of the fruit of his labours in Wales since his retirement from the itinerancy. For years we have corresponded, and we agreed to continue it the ensuing year if spared. But he is gone. He has entered into rest. I still remain. He was several years younger than I. *Most* of my co-evals are gone. O my God, enable me to improve the departure of my brethren and friends. Soon it will be said of me, 'Joseph Entwisle *is gone*.' O may I die well! May I obtain mercy in that day."

On the 13th of Sept. he makes the following grateful record. "At nine o'clock this evening, my dear Joseph and family arrived at Tadcaster. In a journey of four hundred miles nothing disagreeable occurred. Blessed be God! O may he live and be able to labour for the good of the church and the world." Nothing now seemed

to be wanting to make him comfortable. Both of his surviving children and most of his grandchildren were around him;* his health was tolerably firm; he had an extensive and agreeable sphere of usefulness; God was with him; and religion in the neighbourhood was in a prosperous state. He seemed now to live in the very suburbs of heaven; and his very countenance was highly and beautifully expressive of the peace which passeth understanding, and the unspeakable joy he habitually experienced:—so much so, that it was matter of general observation even among those who were strangers to the power of godliness. One of his neighbours whose door he passed almost every day, and who afterwards became a member of his class, attributed her conversion to the deep impression made upon her mind as to the excellence and desirableness of experimental religion, by the *uniformly happy expression of his countenance.*

In the month of October this year, the Centenary of the establishment of Wesleyan Methodism was celebrated throughout the Connexion. To Mr. Entwisle it was a season of holy exultation. Meetings were held in all the principal places in the Tadcaster Circuit, at several of which he assisted. He had now been a member of the Wesleyan Society above fifty-eight years; and for more than fifty-six years a preacher. When he joined the Society, the total number of members in Great Britain and Ireland was 44,859; and in the whole world, between 59,000 and 60,000; now the number of members under the care of the British Conference was, 406,178; and throughout the world, 1,112,519, having increased nearly twenty-fold during the time of his own connexion with the Society. He took a lively interest in these meetings, and in several of them spoke at considerable length. They naturally threw his mind back upon former times, and occasionally brought him into contact with some of the few friends of his early years, who still survived. The solemn train of thought and feeling thus awakened acquired increasing intensity from the frequency with which he received tidings of the death of his personal friends. His thoughts were led onward to the time of his own removal, and the more so as he was distinctly conscious of a gradual decay of strength.

* See page 514.

"Rapidly approaching towards seventy-three," he writes on Nov. 30, "the time of my departure cannot be far distant. O may I be fully ready. I am endeavouring, in all respects, to 'set my house in order.' In pursuance of this design, I am looking over all my manuscripts, letters, &c. of which I have great abundance. This induces associations which I trust will tend to wean me from this world, and raise the tone of heavenly-mindedness in me. I meet with letters from many of the fathers, such as Mr. Wesley, Mather, Pawson, Hanby, Bardsley, Thos. Taylor, Benson, Bradburn, Dr. Coke, and others: besides many of my co-evals and juniors among the preachers. *Most* of them have fallen asleep. A few remain. O may I live for eternity."

There was much in the locality in which he now resided that tended to deepen these solemn and gracious feelings: there was scarcely a town or village for miles around which had not been the scene of his early labours, and which was not associated with some pleasing and profitable recollections. In most of them, the greater number of his former friends had fallen asleep in Jesus: but in many he rejoiced to find that "instead of the fathers were the children," and not a few of these were in point of age and personal appearance so much like what their parents had been forty years before, that when the reins were given for a moment to imagination, he could easily transport himself back to an earlier age, and almost persuade himself that old scenes were again passing before his eyes. Here and there he found a venerable friend, still remaining, the relic of a former generation, with whom he had taken sweet counsel many years before, and whom he rejoiced to find still holding on his way, ripe for heaven, and rejoicing in hope of glory. He records an instance within a few days of the last date.

"Wed. 20.—Preached at *Marston;* the house was crowded; the people attentive; the Lord graciously present. William Kay, in whose house I preached, is eighty-six years old. He stands as erect as a young man: he has no pain; his appetite is good; he sleeps well, and is in as good health as ever he was in his life: but, what is still better, he is *happy in God.* Sixty-two years ago, he found peace with God through believing, and joined the Methodist Society. Since that time he has

retained his confidence in God; and according to the testimony of others has adorned the gospel of God our Saviour. His aged wife, his three sons, his daughter, and the wife of his married son, all appear to be *Christians indeed.* Forty years ago, I preached here in my turn when in the York Circuit. Interesting associations took place in my mind, producing gratitude for innumerable mercies, and humiliation before God." The venerable man referred to in the preceding extract continued to adorn the Christian profession until he had completed his eighty-eighth year, and after a gradual decay and a short illness, he sweetly fell asleep in Jesus, Jan. 22, 1842, about two months after the decease of the subject of this memoir, and rejoined him in the skies.

At this time Mr. Entwisle generally preached twice on the Lord's day, and often two or three times a week besides; and with a degree of energy often exceeding that of his earlier years, so that many of his hearers imagined his physical strength to be much greater than it really was; but while they were congratulating him upon almost undiminished vigour, his own consciousness told him, that his "natural force" was "abated," and that the period of his active labour was fast drawing towards its close. Thus he writes on Jan. 20, 1840:—

"I had additional proof yesterday that nature is decaying, and that increasing bodily infirmities affect my head and enfeeble my mental faculties. My memory fails, my perceptions are indistinct, my thoughts confused, my energy diminished. In a word, I *feel* like an invalid; and think very probably that if spared another year, the winter will lay me up. The subjects on which I addressed the people yesterday have for many years been familiar to my mind; and yet I seemed sometimes almost bewildered, though my heart was affected, and my desire to do the people good intense. I had a broken night, and to day *I feel like a very old man.*

"My mind is solemnly impressed while I record these things, but not uncomfortable. A deep sense that I am an unprofitable servant humbles me in the dust before God. Still I have confidence in him as my God in Christ. In him will I trust. He will not leave me nor forsake me. O the riches of divine grace!"

During the spring of this year, his daughter-in-law,

Mrs. Wm. Entwisle, to whom he was strongly and affectionately attached, was married to the late Rev. Joseph Taylor. He makes the following record on the occasion.

"Wed. April 8.—My dear Mary Entwisle, after being a widow nearly nine years, was married this morning in the parish church at Sheffield to the Rev. Joseph Taylor, a holy man, and useful preacher. I trust it will be for their mutual comfort. I most heartily approve of her marriage, yet I seem to have *lost a limb*. Well, *my God liveth;* he is with me, and, I trust, will be with me to the end."

On his birth-day this year, after taking his accustomed annual retrospect, he thus expresses himself:—

"April 15.—At three o'clock this morning I entered upon my seventy-fourth year. How soon shall I bring my years to an end, as a tale that is told! Hitherto I have been the care of divine providence from my very birth. I was preserved from gross sins in the slippery paths of youth, early brought to the knowledge of the truth as it is in Jesus, and to the enjoyment of pardoning, adopting, and renewing grace. At sixteen years of age I began to preach the gospel, and have been employed in that work now above fifty-seven years. I trust the Lord will be with me to the end.

"On a review, I am deeply humbled before the Lord under a sense of comparative unprofitableness. I perceive so many defects in my conduct, so many omissions in my endeavours to *get* and *do* good, that I may say, 'It is of the Lord's mercies that I am not consumed, because his compassions fail not.' Were it not that I have an Advocate with the Father, Jesus Christ the righteous, I should sink in deep discouragement. 'I the chief of sinners am, but Jesus died for me.' HERE MY SOUL FINDS REST. I feel myself to be laid under infinite and eternal obligations to the *Father of mercies*.

"I cannot reckon on a protracted stay here. My general health is better than that of most of my age, yet *I feel every day that I am an old man*. The outward man decays. O may the inner man be renewed day by day. I have a strong desire to live to God alone. I have confidence in him as *my God*, and *my Father;* and am persuaded that he 'will never leave me nor forsake me.' I endeavour to make death familiar to my mind.

I often sing the verses, 'I the good fight have fought,' &c. I am not anxious about a *triumphant* exit: I desire not *display in death:* my concern is *to die well.* 'Jesus, in death remember me.' Now, O God of all grace and mercy, receive me under thy special care, and protection, and blessing. During this last stage of life, be thou my guide even unto death, and my portion for ever. Amen."

During the following month, he visited the Rev. Jos. Taylor, and other friends at Manchester, Mrs. Hill, of Liverpool, and Mr. and Mrs. Agar, of York, where he also attended the District Meeting and preached; and on his return home, assisted in holding Missionary Meetings at Tadcaster, Keswick, and Wighill. These excursions were alike pleasurable and profitable, and contributed not a little to the preservation of his health. Still he found travelling and company to become increasingly inconvenient, and preaching in large chapels followed by new and unpleasant symptoms. After recording some of these feelings, he remarks, "I must submit, I believe, to do less in public, than I have done of late;" but adds with his usual sweet submission,

> "Me, if thy grace vouchsafe to use,
> Meanest of all thy creatures, me,
> The deed, the time, the manner choose;
> Let all my fruit be found of thee;
> Let all my works in thee be wrought,
> By thee to full perfection brought."

As the Conference approached, a class of feelings arose in his breast, familiar to a Wesleyan minister, but which no other person can so well understand; and some which are peculiar to those who have retired from active labour, which he thus describes:—

"As an old Methodist preacher, perhaps, I am inclined to be *fidgetty* at this time of the year. Accustomed to changes for above half a century, a habit has been induced tending to create certain feelings which unsettle the mind. When about to leave a circuit, I was wont to examine and review my conduct, and to humble myself before God under a sense of unprofitableness. When entering upon a *new* circuit, I renewed former resolutions to get and do good, formed plans of more extensive usefulness, &c. *Now, all this is over.* It is probable I shall be stationary here till I exchange worlds. O Lord, pre-

pare me for that last change. O let me finish well. And 'Whensoe'er I hence depart, let me depart in peace.'"

Mr. E. as usual attended the Conference, which for the first time was held at Newcastle-upon-Tyne this year. He was kindly entertained by Mr. and Mrs. Bargate and family, whose respectful and affectionate hospitalities he gratefully records in his journal. The change of air and scene, his intercourse with his brethren, who became more and more endeared to him, as the circle of his personal friendship was narrowed by death, and the gracious influence that attended the various religious services of the Conference, greatly refreshed him in spirit, and even gave additional vigour to his body.

After the Conference he visited Richard Walker, Esq., at Stockton, in compliance with a kind invitation to spend a fortnight with him and his family by the sea-side at Seaton. The fine sea-breezes contributed still more to invigorate his frame, while the fellowship he held with a number of Christian friends whom he met at Seaton, Stockton, Yarm, and Stokesley, filled him with joy in the Holy Ghost.

During his visit to the north, Mr. E. was treated with such marked respect and affection both by ministers and people as greatly affected him; but how far this was from exalting him above measure, or producing in his mind any thing like self-complacency, will be apparent from the following extract, which will shew how habitually he endeavoured to make every thing subservient to the glory of God.

"Such evidences of Christian love I have seldom witnessed. This is *chiefly owing* to my personal acquaintance with Mr. Wesley. This circumstance seems to create respect and reverence in the minds of many. *I will not embezzle this talent*, nor hide it in a napkin, but endeavour to improve it to the glory of God and the benefit of man. How often do *little* circumstances make a man *popular*. When I began to preach in 1783, under sixteen years of age, I was popular at Altrincham, Sale, Middleton, Oldham, Stockport, New Mills, &c. as 'the lad from Manchester.' *Now*, in *my old age*, I am popular in *some places*, as one acquainted with Mr. Wesley. Twenty-five years after I began to preach, I met with individuals in the Manchester Circuit, who were pillars

of the church, that went out of curiosity to hear 'the lad from Manchester,' and were converted. Now, many out of curiosity come to hear me as Mr. Wesley's friend. O may the Lord grant it may be promotive of their salvation. O Lord, thou knowest I *feel* that I am 'less than nothing in thy sight,' and 'thou art all in all.' A consciousness of my own weakness, physical, moral, and spiritual, *keeps me down;* and a persuasion of my interest in thy favour, preserves me from discouragement. 'Lo! I come to do thy will, O my God.'"

He returned home to Tadcaster towards the end of August; and that his renewed strength of body and mind might be turned to the best account, he drew up a plan of study, pastoral visiting, &c. for his guidance during the ensuing year, should he be spared. In furtherance of this design he began to meet as many of the junior local preachers as could make it convenient regularly to attend, for the direction of their theological studies, with a view to their increased qualifications for public usefulness. He also *began* to select and arrange his papers, with the intention of preparing for the press, if spared, something like a History of his own Life and Times, with such "records of various occurrences of former days in Methodism," as his intimacy and correspondence with many of the fathers of the Connexion, and his personal observations might enable him to supply;—a design which, it is to be regretted, was interrupted soon after its commencement.

Ever since Mr. E.'s removal from the Theological Institution to Tadcaster, he had resided in a pleasant situation on the banks of the river Wharfe; at first in a large and commodious house near the bridge, which, however, he was soon obliged to leave in consequence of its being so subject to inundation from the river. He then removed to a smaller house a little higher up the river side. This was much less subject to the same inconvenience; but its proximity to the river rendered the situation exceedingly damp, and appeared unfavourable to health. He frequently complained, even when the weather was moderately warm, of coldness of the legs and feet, and was often troubled with a cough. His family, therefore, persuaded him to remove once more, and to take up his residence with his daughter, in whose house there was

ample room, and who esteemed it a high privilege and honour to have so venerable and beloved a parent under her roof, and to be permitted hourly to minister to his comfort. He had become much attached to the house in which he had resided: it was a *lovely* situation: he had spent many happy days there in "blest retirement," and in sweet communion with God: and he could not leave it without regret. The probability, too, that it would be his last removal on earth, solemnized his mind. In the prospect of this change of residence, he says:—"I am sorry to leave this retired spot, but it seems necessary to my health that I should be removed from the river's bank. The Lord, however, has provided for me in the house of my *only daughter*. O may I be more fully prepared for my *house above*. How wonderful that such a poor unworthy worm should be warranted to expect such an elevation. My last remove cannot be far distant. May I be ready."

In December, he carried his purpose into effect. He remarks on the occasion:—"I am now settled in my new apartments, with my dear daughter Dalby and family. My soul is drawn out in prayer that I may be favoured with the presence of my Lord here. And,

> 'O may my spirit daily rise,
> On wings of faith above the skies,
> Till death shall make my last remove,
> To dwell for ever with my love.'"

A few days before his removal, Mr. E. had taken cold, which induced a severe and troublesome cough. For several weeks he was chiefly confined to the house, the weather being so intensely cold that he could scarcely bear it; he suffered also from an epidemic influenza, which carried off many of the aged and infirm; but he cheerfully submitted to the will of God. "I am good for little now to my family, the church, or the world;" he says in a letter to Mrs. Taylor, "my present calling is to lie as clay in the hands of the potter. This I aim at, and through grace I *feel power*. My mind is not low or depressed. I rest in the divine will. The Lord does all things well. My times are in his hands. He will perform all things for me."

After two "*silent sabbaths*," he felt so much better at

the end of January, as to be able to preach once on the Lord's day, with great liberty and enlargement, from Psalm xxxiv. 8. From the fulness of a heart glowing with love to God and man, he could say, "O taste and see that the Lord is good. Blessed is the man that trusteth in him." His own experience qualified him to expatiate with much pathos and power on so congenial a topic.

Nothing remarkable occurred from this date to diversify the calm and even course of usefulness and spiritual joy he was wont to pursue, until about the middle of March, when on his return from the public prayer meeting at Tadcaster which he always attended, when able, he was seized with an unusual dizziness, and nearly fell several times. He mentions it in his journal, and characteristically adds, "My mind was calmly stayed on God."

Two days later, he writes:—"The dizziness continues. I cannot account for it. Perhaps it is an accompaniment of old age. I am within a few weeks of seventy-four, four years beyond the age of man. It behoves me to live for eternity. I am certainly on its verge. O Lord, 'leave me not in the time of old age; forsake me not when my strength faileth.' Should death be sudden, I trust it would be a sudden transition from the church militant to the church triumphant."

Neither personal nor domestic affliction could disturb his tranquillity of mind; but when any thing occurred which threatened injury to the cause of God, he felt exquisitely. His fears for the ark were excited about this time by reports which reached him in his peaceful seclusion, from societies which were somewhat agitated about the use of the gown and cassock. The wearing of a distinctive costume by the ministers of the gospel, he thought to be a matter of little moment in itself; but Methodism had hitherto worked well without any such appendages; he did not think it the *time* to attach additional importance to mere *externals*, when many were on system attempting to substitute externalism for inward godliness; and he feared the peace of our societies, which were strongly and justly attached to the primitive simplicity of their forefathers, would be disturbed by the innovation. He was of opinion that the state of the

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town. I bless the day that I was born, and *still more* the day when I was 'born again.' I have now entered on my seventy-fifth year. I have mixed feelings, gratitude and humiliation. I have met with some fruits of my poor labours when in this circuit thirty years ago. My visit to this town has been profitable. *God is mine, and I am his, I trust, for ever.* During the few remaining days of my life, I desire to 'walk with God,' as Enoch did, till the Lord shall take me. O may I be faithful unto death." In the evening of this day he preached with great liberty and power, at Oxford Road Chapel, on Enoch's walk with God,—one of his favourite subjects,—one which his own happy experience rendered familiar and easy to him.

On the last day of this month, he was accompanied by his grand-daughter, Miss Dalby, to Grimsby, where he had engaged to preach the Annual Sermon for the Sunday School. He greatly enjoyed this visit, having never before been in that part of Lincolnshire. He was kindly entertained at the house of Mr. Bingham Tomlinson, who, eighteen years before, had been one of his son's pupils, and who now received his preceptor's father almost as an angel of light.

He was absent from home seven days, during which time he preached at Grimsby, Thoresby, Humberstone, and Hull, and attended two Missionary Meetings. Notwithstanding these continuous exertions, his health appeared sensibly benefited by this excursion; and his renewed strength was employed in preaching, assisting at Missionary Meetings, and pastoral visitation. Occasionally he complained of dizziness, and towards the end of May, he mentions again 'a strange sensation in his *chest.*"

The following day he adds, "Serious thoughts of death and eternity occupy my mind constantly. I trust the Lord will never leave me. I am not worthy of his gracious regard. Ah! how little have I glorified God. How little have I done for the benefit of man! Yet I can say, 'The Lord is my portion; in him will I hope.'"

The abasing views of himself expressed in the preceding quotation, were not associated with any thing like gloom or depression; they were connected with exalted views of the Redeemer, and an habitual and exclusi-

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my portion for ever. Amen

Having learned that his
was dangerously ill, he hast
June, to see her. "On my
she was gone to her eternal
peace early in the morning

And I, who can do little for the glory of God and the benefit of man, am still spared on earth. O may I live to God alone, and be habitually ready and waiting for his coming: and

> 'O may I triumph so,
> When all my warfare 's past;
> And dying, find my latest foe
> Under my feet at last.'"

On the following Friday, on his way to Wighill, a village two miles from Tadcaster, he was overtaken by a thunder-storm and heavy rain. He took so severe a cold that he was unable to fulfil his appointment at Aberford, on Sunday, and it seemed doubtful whether he would be equal to his work on Monday night.

Two days' rest and nursing having somewhat relieved him, Mr. E. ventured to York on Monday, June 21st. The Chapel in New street was crowded out of respect to Mrs. Agar, who was highly esteemed by all her Christian friends, including many who were not connected with Methodism. He remarks, "I felt physically and mentally inadequate to the task; however, I cast my burden on the Lord, and he sustained me. I was favoured with assistance out of the ordinary way. When speaking of the society in heaven, and of their employments and enjoyments, my views were enlarged, and every thing of which I spoke seemed to be present. I *felt unutterable things.*"

On the 24th of June, my dear father rode in his gig, accompanied by Mr. Elsworth, of Tadcaster, to Cawood, in the Selby Circuit, eight miles distant from his own residence, to attend a Missionary Meeting. The ride seemed to refresh him, and he much enjoyed the meeting; but on his return, in getting out of the gig, *his left side* gave way, and he fell against the wheel twice. He came into our house, and after sitting for some time, was able to walk home, though with some difficulty. On retiring to bed, he fell against the chair twice on rising from his knees; and his left side was so feeble that it was a considerable time before he could get to bed. But his mind was calmly stayed upon God, and kept in perfect peace. He lay awake much of the night, but "felt himself safe" in the hands of the Lord, and was enabled to say,—"Mould as thou wilt thy passive clay." He

regarded this affection of his left side, as the effect of a slight attack of paralysis, and thought it might probably be the precursor of another. But his submissive language was, "Well, it is the Lord. 'My times are in thy hands, O Lord.' I have few ties to earth. My public work, it is probable, is nearly over. I deeply feel the necessity of *setting my house in order* in all respects. My worldly affairs are settled; my soul is happy in God. I have 'a good hope through grace.' Glory be to God."

On the following Sabbath, he was so much better, that he thought he might venture to preach at Tadcaster in the evening, as no suitable supply of his lack of service presented itself. "It appears to me," he remarks, "that I shall be in the path of duty in taking the pulpit. I rely on divine aid. I would not be presumptuous or imprudent; yet I am justified in my resolution once more to *preach Jesus*, the friend of sinners, and MY *gracious*, *condescending*, *faithful*, and *unchangeable Friend*. In him do I trust."

He was graciously assisted in preaching, and sustained no injury. In his journal he briefly but gratefully records the goodness of God, and in the true spirit of a faithful minister of the Lord Jesus Christ, adds:—

> "Happy if with my latest breath,
> I may but gasp his name,
> Preach him to all, and cry in death,
> Behold, behold the Lamb."

The next day, the Quarterly Meeting was held: he took a lively interest in the affairs of the circuit, and had always attended these meetings; but on this occasion he deemed it prudent to remain quietly at home. He notes the circumstance in his diary, adding:—"Feeble and faint in body, but happy in my God and Saviour."

In writing to Mrs. Taylor, after alluding to his late seizure and giving a brief account of its nature, he says, "This morning I have received the plan for preaching during the Conference. I am pleased that I have no appointment. I should very much like to see my brethren once more. It is the fifty-fifth Conference since I first attended in Manchester, in 1787, and I have been absent only five times. It is very doubtful, however, whether it would be prudent for me to go this year. I have no business to do. Were it not at Manchester, I

should decide at once to remain at home. I will write again. I live in the will of God. He will do with me what is right, and what is best. Goodness and mercy have followed me hitherto, and I shall dwell in the house of the Lord for ever. *Sometimes* the prospect of a protracted life of physical and mental disability for usefulness, is presented to my mind as a probable thing. This, however, I can leave. I firmly believe that 'the very hairs of my head are all numbered.' 'The best of all is, God is with us.'"

It will excite no surprise that such a gloomy prospect should occasionally be presented to his mind, when it is considered that his eldest brother, whose case has already been recorded, was a helpless paralytic for two years before his death, and that his first seizure was of much the same character as his own. Neither will it be a matter of surprise that such a prospect should sometimes produce feelings of depression. That this depression was by no means the result of any thing contrary to perfect resignation to the divine will, is apparent from the following extracts from his journal:—

"Thurs. July 1.—Much improved on my left side. Were it the divine will, I could wish that while I live, I may have ability to do something for the glory of God and the benefit of man. When I think of being a helpless paralytic, my language is, 'O Lord, let this cup pass from me.' Yet I can say, 'Nevertheless, not as I will, but as thou wilt.' Only be thou with me, O Lord, in the fire and in the water. A consciousness of unworthiness might justly discourage me, were it not for *the merciful plan*, and *the blood of the Covenant*. The 189th hymn expresses my present views and feelings,—the *whole* hymn,—and especially verse 6:—

> 'Fix'd on this ground will I remain,
> Though my heart fail, and flesh decay;
> This anchor shall my soul sustain,
> When earth's foundations melt away;
> Mercy's full power I then shall prove,
> Lov'd with an everlasting love.'"

Four days after, the doleful tidings arrived of the sudden death of Mr. William Dawson, for whom my father entertained a high respect. He was accustomed to note down all such solemn events, and it could not be that

under existing circumstances he should omit the mention of this. Having quoted Mr. Dawson's last words,—

"And publish with our latest breath,
Thy love and guardian care,"

he adds,—"So ended the life of one of the most popular and useful Local Preachers in our Connexion. He had a good report of all men; for above forty years he adorned the Gospel, and preached it with uncommon success. My mind is deeply affected. The church and the world have sustained a heavy loss. To me, who am several years older than he was, it is a loud call to be also ready. O Lord, 'in death remember me.' Amen."

As the Conference drew near, he continued to improve, and regained such a degree of vigour, that his medical friend thought he might safely go; and indeed that the change of air and scene might even be beneficial, provided he did not sit too long at once in Conference, and that he avoided excitement and fatigue.

Accordingly he proceeded by railway in company with the Revds. Dr. Newton and Messrs. Cusworth and Hanwell to Manchester, where he was kindly received by Mr. and Mrs. Chappell and family, at whose house he was most hospitably and affectionately entertained during this Conference,—the *fiftieth* and *last* he attended.

The following brief extracts from a pretty copious journal, written during this Conference, some of which serve to illustrate his character, will not be unacceptable to his numerous friends.

"Sat. July 24.—It is fifty-four years since I was called into the ministry by Mr. Wesley, and by his permission attended the Conference in my native town. Hitherto hath the Lord preserved and helped me. Glory be to his holy name! O may the short remnant of my days be consecrated to the service of my God and Saviour. Amen.

"July 26.—Formerly I was actively engaged in the business of the Conference: *now*, the reverse. The love of my brethren, and a desire to cast in my mite of influence to prevent evil about the *gown*, induced me to come, especially as it is my native place. I am satisfied that I did right; and I thank God, that there is a prospect of peace and harmony.

"Wed. July 28.—At seven in the morning, the Conference commenced. Mr. Dixon was elected *President*, and Dr. Hannah, *Secretary*. Upwards of 500 preachers attend this Conference; of these, *two only* were present at the Manchester Conference in 1787, viz. R. Reece, and J. Entwisle. Since that time, *many hundreds* of our brethren have departed this life. But, blessed be God, there is a succession of faithful men raised up. *My* world is dead, and *my course will soon end*. O may I obtain mercy of the Lord to be found faithful!

"July 29.—This morning I spent at home in retirement. I feel the effects of yesterday's excitement. I fear lest unity, peace, and concord should be lost in our Connexion. The gown,—teetotalism,—politics, &c.—each seems to supply its quota of material for creating disunion. Be merciful unto us, O Lord!

"Sun. Aug. 1.—Rose early. Blessed be God for the Christian Sabbath. At Grosvenor Street, at half-past ten, the Rev. R. Reece, preached an excellent and useful sermon on 2 Cor. iv. 7,—clear, evangelical, and experimental, accompanied by holy unction. This threw back my mind to High Wycomb, where I first heard him preach from the same text in Sept. 1787. The Lord is still with him, and I trust with *me* also.

"Mon. Aug. 2.—Heard the Rev. R. Newton at Oldham Street, on 'We preach Christ crucified.' A powerful sermon—*enough to make an old man young again.* The congregation was immense.

"Dr. Bunting objected to a growing evil: he thinks we are missing our way in leaving off preaching in cottages, barns, &c. and that we are in danger of growing proud, and seeking finery, not in *gowns and bands only*, but in *fine* chapels, to please a certain class of hearers: in this we have competition from the clergy, but let us go to the lower classes, in disagreeable rooms, &c. His speech deserves to be written on every heart. I recommended it to the whole Conference. Thursday 5. The gown business is well settled.

"Aug. 9.—I look forward with pleasure to *home*. My friends here are kind in the extreme; but 'visits, and crowds, and company,' do not suit me physically, mentally, or spiritually. I bear these things as crosses. I thank God, that I am not opulent; yet I have all I need."

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the following morning

side, he accepted an invitation from the Rev. Chas. Clay, who was then stationed at Scarborough, to spend a week or two with him; and accompanied by Mrs. Dalby, he again left home on the 24th of August, and reached Scarborough the same evening, where they were kindly welcomed by Mr. and Mrs. Clay. He was much delighted with the beautiful scenery, and found the fine bracing air highly beneficial. It was likewise a considerable addition to his enjoyment of this visit, that he had the pleasure of meeting there Mr. and Mrs. Burton, of Roundhay, Mr. and Mrs. Sutcliffe, of Willow Hall, and several other esteemed Christian friends. He found the hills, however, trying; his walks fatigued him much, and called forth the remark, "I now know the meaning of '*feeble knees*.'" He spent a fortnight with equal pleasure and advantage in this charming town, during which time he preached in the Centenary Chapel three times to large and attentive congregations, and one Sunday evening at the request of the Preachers and Leaders' Meeting, met the Society, and delivered an address which excited great interest, and will long be remembered by those who heard it. He also assisted at a Baptist Missionary Meeting, where he had the pleasure of meeting the Rev. Eustace Carey, with whose speech he was much pleased. "Upon the whole an interesting meeting," he remarks, "and would have been more so had politics been left out."

Mr. Entwisle was evidently benefited by this visit; his appearance indicated a considerable increase of vigour, and he was enabled to resume his accustomed labours in preaching and pastoral visiting with renewed energy. It appears, however, from various notices in his journal, that he felt many infirmities and symptoms of decay, which were not apparent even to those of his family who observed him with the most affectionate solicitude; and while they were indulging the hope that he would be spared to them many years, he appears to have anticipated a removal to his final resting place at no very distant period. Thus he writes on Sept. 11th,—"Slept little last night: very unwell to-day. Nature is decaying. Infirmities increase. I can *do* little now. O for grace to *suffer*. 'I know whom I have believed.' I will cast my burden upon the Lord. He will sustain me."

And again on the 1st of October:—"Another month is gone. *Time is short. Eternity is at hand!* I find the season affects me more than ever. 'We all do fade as a leaf.' The leaves wither on the trees, and begin to fall. My poor body seems to sympathize with the *fading leaves*. Hereby I am put in mind that I must ere long exchange worlds. I trust the exchange will be to me eternal gain. I rely for my title on the blood of the Covenant; and the Lord has wrought in me a fitness for the inheritance of the saints in light. O to grace how great a debtor!"

In the beginning of October, in compliance with a pressing invitation, he paid a visit to the Pontefract circuit, to assist at two of their village Missionary meetings. On Sunday 3rd, he preached twice at Castleford; on Monday 4th, attended a Missionary meeting at Glass Houghton; and on Tuesday 5th, another at Badsworth, where he was kindly entertained at the house of the late Mr. Harrison, a respectable farmer, a pious Local Preacher, and son of one of my father's old and esteemed friends. The conversation turned on the solemn subject of *death;* when Mr. E. spoke of his own removal to another world in so delightful a strain, in such a tone of cheerfulness, and with a countenance beaming with such unutterable joy, that although Mr. Harrison had previously often been subject to bondage through fear of death, (which in his case was likely to be sudden, from a disease of the heart,) yet from that hour he was delivered from it, and enabled to contemplate death under quite a new aspect. My father, he remarked, seemed to have no more fear than of *passing out of one room into another* into the presence of his Heavenly Father. About two years after, Mr. Harrison was very suddenly called to his eternal reward.

On Wednesday 6th, my father returned home; the next day he seemed indisposed; he thought he had taken cold on Monday night. At Glass Houghton Missionary meeting the chapel had been much crowded. After being in that heated atmosphere two or three hours, he had to ride through heavy rain in an open conveyance to Pontefract, where he arrived about eleven o'clock. The cold he took on that occasion brought on a severe and troublesome cough, which obliged him to keep rather more

within doors than usual; but he still continued to minister the word of God, and often with even more than his wonted energy: he appeared to be continually filled with peace and joy. A few brief extracts from his journal will shew how his mind was affected by the state of his health, and the prospect of growing disability for public service.

"Oct. 16.—I shall be compelled to confine my public labours to a narrower sphere. My late excursions in wet and cold weather have brought on a bad cold, tightness in the chest, and other symptoms, which convince me that I must be *willing to be an invalid.* O may I be enabled to glorify God, either by doing or suffering! He knows that this is my heart's desire and prayer.

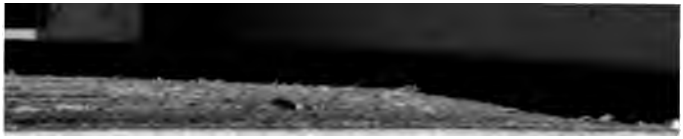
"N.B. The last two days I have been favoured with unusual nearness to God.

"Mon. 18.—Very much indisposed to-day. Much profited by reading Mr. Whitfield's Life, especially his latter end. O may I die well! Visited several families to-day.

"Tues. 19.—Still my chest is affected. The very cold weather is too much for me: my poor tabernacle seems decaying fast. O may I be favoured with the presence of my Lord in this last stage of life. An inability to do much for God and man is my greatest trial. O Lord, accept me for Jesu's sake, and help me to glorify thee by suffering, if I cannot do much.

"Sat. 23.—Another week is gone! a week in which I have not been able to do much for God. I met my class on Thursday, and went to visit a few sick persons on other days. But the coldness of the air compelled me to abide at home yesterday and to-day. I have not had much pain, yet I have been almost stiffened with cold; unable to govern my thoughts while engaged in reading and study; my cough bad; feeble in my chest, &c. Well, 'it is the Lord: let him do as seemeth him good.' On him I cast my care. He careth for me. O may I have grace to say with Baxter, 'Lord, *when* thou wilt, *how* thou wilt, *where* thou wilt.'"

Notwithstanding his severe cold, full of zeal for the cause of God, he had engaged to preach a Missionary sermon at Wetherby, seven miles from his own residence, on Sunday, Oct. 31st, and to attend the annual



meeting in that town the following evening: but the weather being cold and wet, he was at length prevailed upon to allow the Rev. T. D. Baines to supply his place. He records the circumstance in his journal, and remarks:—"*Necessity alone* could have induced me to be absent from my post, and take that of another. I am called at present to take up my cross, and to submit to be *almost useless*. '*Thy will be done.*'" These are the last words he wrote in his journal; and with no words could a record of uniform self-resignation to the Divine disposal, have been more fitly closed.

Though unable to go to Wetherby, yet finding that he had strength to do a little for God, he was not willing to be wholly unemployed. He therefore took Mr. Baines's place at Tadcaster on Sunday evening, and preached with uncommon power and unction from John xvii. 3; respecting which he makes the following memorandum on a blank page in his pocket almanack:—"Assisted in preaching this evening, but very much fatigued when I had finished the sermon. Alas! I am a poor creature. O may I be ready—quite ready—for my last hour!"

The next morning he writes in his almanack—"Refreshing sleep last night. Hope I shall be well enough to visit the sick, preach, &c. this week. 'O for a closer walk with God!'" In the evening of the same day he conducted the Monthly Missionary Prayer-meeting, both the preachers being engaged at Wetherby.

A considerable part of Tuesday he spent with the biographer, dining and taking tea at his house. He seemed much better, was very cheerful, and in a delightful state of mind. He mentioned, however, some strange sensations in his chest, which led him to suspect, as he expressed himself, that there was "some mischief at work there." I urged him to consult a medical friend whom I named, without delay; with some reluctance he consented, and saw him that same afternoon. He prescribed a little medicine for his cough, but expressed no opinion of the case calculated to excite even the slightest apprehension of any serious result. His appearance at the time was such as to warrant the expectation, that he might be spared for years yet to come.

On Wednesday evening, Nov. 3rd, he again preached for Mr. Baines, at Tadcaster, with remarkable power, and thought himself all the better for the exercise. His text was Rom. xii. 12. "Rejoicing in hope; patient in tribulation; continuing instant in prayer;"—a passage on which his own mind loved to ponder, and which he was enabled in a high degree to transcribe into his habitual experience and practice.

On Thursday he was so much better that he thought himself well able to fulfil a promise made some time before, to visit his relatives at Thorner. He rode over in his own gig, accompanied by Mrs. Dalby; and preached a most delightful sermon there in the evening, from Col. i. 12.—"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." Little did any one who witnessed the energy with which he preached, imagine that this would be his *last sermon*. But so it proved; and with no subject could his ministry have more fitly closed.

He spent the following day at Thorner, among the relatives of his first wife and other friends, and with his daughter paid a visit to the grave of Mr. Pawson, whom he highly venerated, and with whose remains he *had* thought he should like his own to lie. On this occasion, however, he expressed a different feeling, for which he assigned a sufficient reason. My dear father greatly enjoyed this excursion, which afforded him the opportunity of intercourse with beloved relatives and friends, and of revisiting scenes associated with some of the most touching and tender recollections of his whole life. Their influence was at once solemnizing and cheering.

On Saturday afternoon he returned home, greatly improved to all appearance both in health and strength by his journey. Immediately on his arrival, which was about four o'clock, I went down to my sister's, and spent nearly an hour with him, and rejoiced to see him looking better than for many months back. He conversed with his usual cheerfulness, talked of hearing me preach in the morning, and expressed a hope that he should himself be well able to take the pulpit in the evening. About five, I took my leave of him, little imagining that it was the *final adieu*.

At his usual hour he ate a light supper, prayed sweetly

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1666. Again and again he pressed me to remove to my own library, Mr. Pawson's copy of Matthew Henry's Commentary, and other valuable works; and when I objected to his thus stripping himself of works which I hoped he would live many years to enjoy, he would reply, that he wanted to have quite done with all worldly affairs, and to have every thing settled. For some time, indeed, he was like one who had all his goods packed up, prepared to emigrate to another land.

At a former period of his life, he had often been heard to express a desire, were it the will of God, that his death *might not be sudden*,—chiefly on account of the shock and inconvenience to surviving relatives and friends; and in family prayer, especially in the evening, he would quote from the liturgy the well-known deprecation of "sudden death." But in this respect a remarkable change had long been observable. He often spoke of it as being in itself desirable to one prepared by grace for his change; the translation of Enoch and Elijah became a frequent topic of conversation with him during the last few weeks of his life; and in the early part of the week in which he was called to his reward, he said, in the course of a spiritual and edifying conversation with one of his friends,—"How delightful it would be to go to heaven like Enoch and Elijah." His wish was granted: his departure was like a *translation:* he *died* indeed, but he could scarcely be said to "taste death;" and the sweet serenity, the calm, holy joy with which he entered upon his eternal reward, were beautifully depicted on his countenance even in death. He looked as though sleeping tranquilly, soothed and cheered with visions of heavenly glory; so that his weeping family, surprised and overwhelmed as they were with their sudden and irreparable loss, could not but think of Mr. Wesley's words:—

"Ah! lovely appearance of death," &c.

Never did death appear more lovely; never did his approach appear less formidable.

Only four days before his death, my dear father had addressed a letter to his brother-in-law, the late Rev. Henry Moore, containing the following remarkable passage:—"I see it is a *wise* and *gracious* arrangement of

Providence, that in the last stage of our pilgrimage, growing infirmities should put us in mind, that 'this is not our rest.' Blessed be God for a 'good hope through grace.' I know 'whom I have believed.' He does not now leave me. His presence cheers my mind. I am endeavouring to act agreeably to the Apostolic direction. Rom. xii. 12. May I 'obtain mercy of the Lord in that day!' We are getting nearer home; and WE HAVE A GOOD HOME TO GO TO. Praise the Lord!" That good home he has safely reached: "absent from the body, he is present with the Lord."

On Friday, Nov. 12th, the *remains* of my revered father were interred, agreeably to a desire he had expressed, near his favourite walk in Tadcaster Churchyard, and not far distant from those of the late Rev. William Moulton, whom he highly respected. The whole town was moved: the shops were closed. The funeral procession was headed by the Rev. Benjamin Maddock, Vicar of Tadcaster, and H. H. Spink, Esq. surgeon, followed by sixteen Wesleyan Ministers from York, Leeds, Pontefract, and other neighbouring circuits, and ten local Preachers; the pall was supported by ten of the most respectable gentlemen in the Tadcaster Circuit: and the remains were followed by the only surviving son and daughter, with their respective families, about twenty other relatives, and a multitude of warmly attached and sorrowing friends, from Tadcaster and the surrounding country. The service was solemnly and impressively read by the vicar; and the Rev. Dr. Newton, on the first vacant day he could command, improved the mournful event in Tadcaster chapel, before a crowded congregation, by an appropriate and impressive discourse on Enoch's walk with God.—Gen. v. 22.

Over the spot where the sacred dust reposes in peace until the last trumpet shall sound, a neat and substantial tomb has been erected, bearing the following inscription:—

SACRED

TO THE MEMORY OF

THE REV. JOSEPH ENTWISLE,

WHO FELL ASLEEP IN CHRIST JESUS, NOV. 6, 1841,

IN THE 75th YEAR OF HIS AGE.

He was born in Manchester, April 15, 1767;
Was converted to God at the age of Fourteen;
And walked in the light of HIS countenance for
Sixty Years;
Fifty-Four of which he was a Minister of the
Gospel among the People
Called Methodists.
He lived in the esteem and affections of all who knew him;
Sustained with efficiency and honour the highest offices
In the religious body with which he was connected;
(Having been twice elected President of the Conference;)
And continued his ministerial labours
With great energy, acceptance, and success,
To the very close of life;
When he *suddenly*

"His body with his charge laid down
And ceased at once to work and live."

He "walked with God; and he was not, for God took him."

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of the same benevolent and sympathetic character. To this I attribute his great partiality for the Epistles of St. John, from which he selected some of his favourite texts, and preached some of his most effective sermons.

"I have not been personally acquainted with any man whose Christian character and ministerial labours have appeared to me to be in such constant and perfect accordance with the doctrines and examples in the Gospel. To me, at least, he appeared to be a perfect fac-simile of the portrait which St. Paul has drawn in his Epistles of a genuine Minister of the Gospel of Christ.

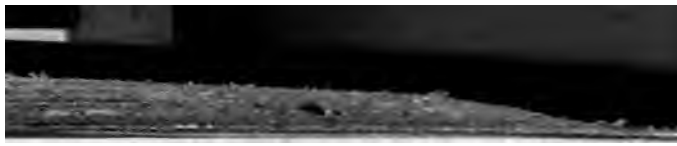
"He was 'instant in season and out of season;' always ready for every good work. His zeal in the performance of the various duties which devolved upon him was not that evanescent feeling which ebbs and flows, and passes away with the exciting objects which gave it birth; but a steady, holy flame which 'many waters cannot quench.' His love was without dissimulation, exhibiting in his life and conversation all the blessed effects which St. Paul ascribes to that heavenly principle:—'the greatest of all is charity.'

"When he was in company, his conversation was always edifying, and sometimes it was remarkably entertaining; so that he seemed to have no difficulty in fixing the attention of those around him on spiritual and eternal things, administering grace to the hearers. There are but few men within the circle of my acquaintance, whom I should wish to resemble in all respects, so much as Mr Entwisle."

The next testimony is that of the late Rev. Joseph Taylor, who in a funeral sermon preached on occasion of Mr. E.'s death, among many other traits in his character, mentions the following:—

"He possessed and exercised a *tender conscience* towards God, and all around him; as those of his friends who knew him best have invariably witnessed. This rendered him scrupulously observant of responsibility and obligation.

"He adorned the Gospel by religious consistency. From his conversion, through a period of sixty years, he walked in the ordinances and commandments of the Lord blameless before others, while deeply humbled before God himself.



"The confidence reposed in Mr. E. by those *to* whom he was known, was the natural result of his character being understood. It would be difficult to refer to any man moving in a similar situation, who possessed a larger share of public confidence than he did. Nor was that confidence ever disappointed. Integrity and uprightness, under divine grace, guided and preserved him.

"The placidity of his mind and temper was such as to render him welcome and beloved wherever he came. There was nothing harsh in his disposition; no complaining that the former times were better than these; and, even when bodily infirmity and weakness pressed upon him, he was still the same man,—agreeable, thankful, and happy. He was remarkably social; and every company into which he came was the better for his intercourse with it. His very presence was improving, because it put a restraint on whatever would have been wrong, and promoted instruction and edification. Even those whose opinions and practices differed from his, highly esteemed his character; and in the small town of Tadcaster, in which the few last years of his life were spent, it would be difficult to find an individual, from the vicar of the parish to the humblest child, who did not love him.

"His benevolence, and according to his means his liberality, deserve to be mentioned. He never called on others to contribute, without himself leading the way, and setting the example.

"As a Minister of the Gospel, his views of divine truth were clear, and his preaching was in the very best sense evangelical. He delighted to dwell on the topics that most exhibit Christ as the Saviour, and direct and induce the sinner to accept of mercy through his atonement and mediation. His ministry was eminently encouraging to all, and especially instructive and edifying to penitents and Christian believers. His manner was pervaded by a sanctified simplicity, which rendered it truly apostolical. His appearance in the pulpit was prepossessing, and his ministry always acceptable.

"His habits, as well as his views, were evangelical. He lived and walked by the faith of the Son of God. He placed no dependance for present or final acceptance on any thing he had done; but 'looked for the mercy

of our Lord Jesus Christ to eternal life.' His spirit was devout, his loins were girded about, his light was burning, and he lived in habitual expectation of the coming of his Lord."

The next testimony is that of the Rev. Dr. Hannah, who, while associated with my father in office at the Theological Institution, had daily opportunities of observing his spirit and conduct. They had known and esteemed each other for many years; but during this period a more intimate friendship was established, which continued until my father's death. The Doctor thus speaks of him:—

"For the space of four years, it was my privilege to be associated in the Wesleyan Theological Institution with the venerable Joseph Entwisle. Our intercourse with each other, during all that period, was familiar and unreserved; kind on his part, and happy on my own. The circumstances in which we were placed, and which, at first, were by no means free from perplexity and apprehension, served to disclose the peculiar excellencies of his Christian character under new aspects, and yet further to prove the eminent attainments which he had made in the 'meekness of wisdom.' His plans and arrangements were most exact and orderly; the spirit which he habitually breathed was the spirit of exemplary kindliness and sincerity; and his words were 'words of peace and truth.' Years have now passed away since we were accustomed almost daily to confer on subjects in which we both had a more than common interest. But I still retain a grateful remembrance of the placid and friendly smile with which he met me,—of the cheerful strain in which he would speak of hope and good, even when our prospects seemed most dark and lowering,—and of his consolatory suggestions and counsels in seasons of discouragement and fear. He was a father to the students. All his conduct towards them engaged their reverence and love. He was a pattern to them of 'whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.' Authority in him was tempered with mildness; discipline, which he faithfully laboured to exercise and maintain, was intermingled with all the suavities and courtesies of undissembled affection. His intimate acquaint-

ance with the vital truths of Evangelical Theology,—his personal recollection of past scenes and occurrences in the History of the Wesleyan Body,—and his practical familiarity with the several parts and details of its Discipline, all contributed more fully to qualify him for the high position which he held in the Wesleyan Ministry, and for the particular services which he rendered as the first House-Governor and Chaplain of the Theological Institution. But the source of his virtues was not in himself. It was in God, whose 'grace' was plentifully 'bestowed upon him,' and, as so bestowed, 'was not in vain.' When we review his Christian and Ministerial course,—when we place him before us in his holy life and peaceful death,—when we contemplate him, in a word, under all the representations in which the preceding Memorials exhibit him to us; let us ascribe the praise to Him to whom all praise is due; let us 'glorify God in him:' and let us for ourselves strive, by our Saviour's 'sufficient grace,' that we 'be not slothful, but followers of them who through faith and patience inherit the promises.'"

These views of my father's character cannot be more fitly closed than by an extract from the Minutes of Conference for the year 1842.—

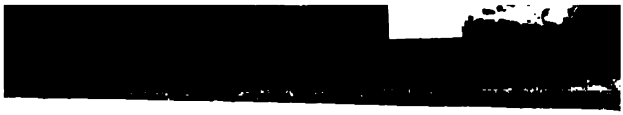
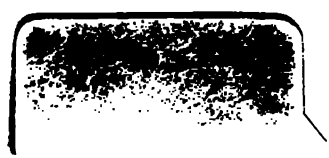
"Joseph Entwisle, Sen. * * * * During a public life of above fifty-four years, he maintained an unblemished reputation; prosecuted his ministerial labours with exemplary diligence; and gained the esteem, affection, and confidence of all with whom he was associated. He sustained some of the highest offices in our connexion, having been twice placed by his brethren in the chair of the Conference. During the latter part of his protracted and honourable career, he presented a fine specimen of simplicity, dignity, and piety; his very countenance expressing the peace, benignity, and sacred joy, which by the grace of God, had become the habit of his mind. The placidity of his temper, his humility, benevolence, and affability, rendered him welcome wherever he came. A sound and discriminating judgment, habitually exercised in humble dependance upon the divine guidance, enabled him to act the part assigned to him with more than ordinary prudence, and rendered him a wise counsellor to those who sought his advice. He was orderly in all his movements;

lived by rule; was punctual in all his engagements; and conscientiously redeemed the time. In him firmness was happily tempered with the gentleness and courtesy inspired by Christian love. In all the relations of life, he adorned his Christian profession. His views of divine truth were clear; and his pulpit talents were exercised with general acceptance and success. His discourses were well-studied, judicious, instructive, and richly evangelical; his mode of delivery was solemn, natural, and impressive; and the unction of the Holy One largely accompanied his ministrations, rendering them eminently encouraging and consolatory. After holding for four years the important office of House-Governor in the Theological Institution, having passed the ordinary term of human life, and being of opinion that he could no longer occupy with advantage to the connexion the posts of labour which he had so long held, he bowed to the will of God, and retired into comparative obscurity, carrying with him the habitual cheerfulness, zeal for God, and holy activity, which he had previously maintained. He employed his remaining strength in visiting the people from house to house, assisting in holding Missionary and other Meetings, and preaching with great energy and unction. His departure was sudden. Like Enoch, he had 'walked with God; and he was not, for God took him.'"

The pleasing, though in some respects, mournful, task of the biographer is now accomplished. He has endeavoured to give a faithful view of his beloved father's character, life, and labours. With him, he gratefully attributes the many excellencies by which he was distinguished to *the grace of God.* This it was which effected so marvellous a transformation of character, that he—who, when a youth, was so enamoured of the dangerous and warlike pursuits of the privateer, as to run away from his father's house—and that too on the Sabbath morning, bent upon *going to sea*, and though twice defeated, still to persevere, *resolved to be a sailor*,—became a pattern of Christian meekness and gentleness, and an eminently holy, amiable, and useful minister of the Lord Jesus Christ; and it was this which enabled him throughout a long public life, to maintain an unblemished reputation,

and to adorn the doctrine of God his Saviour in all things. It is an animating consideration, that the grace which was thus effectual in him, is free for all, and is still sufficient to produce in all who seek it, the like happy results.

The remarkable times in which we live,—times to which striking parallels may be found in the preceding pages,—imperatively demand the exercise of virtues such as distinguished the subject of this Memoir; and to none are they more important than to the Ministers of the Wesleyan Connexion. And it may be confidently hoped, that if, amidst the revolutionary convulsions of neighbouring nations, the political agitations of our own land, and the spirit of strife and jealousy which to some extent endangers our Connexion, we cultivate the humble, devotional, pacific, and loving spirit, which by the grace of God he was enabled habitually to maintain; and if, like him, while others agitate and strive, we live near to God, and are intent upon "getting and doing good,"—God will still be "the glory in the midst of us," and "a wall of fire round about us;" and when the storms which now awaken our fears shall have passed away, like those through which our fathers passed before us, Methodism shall still live and flourish; and our children and children's children shall still be able to adopt with gratitude and holy joy, the exulting language of our venerable Founder,—"The best of all is,—God is with us."

THE END.

N. LOMAS, PRINTER, CASTLE STREET, BRISTOL.